DHARMARAM COLLEGE DIAMOND JUBILEE SOUVENIR

Dreams and Hopes Blossomed in the Sacred Heart of Jesus

1957-2017



Vivat, Crescat et Floreat

'May, Dharmaram Live, Grow and Blossom'

BENGALURU

2017



Old Arieal View of Dharmaram Campus from the Dairy Circle, 1972

DHARMARAM COLLEGE
DIAMOND JUBILEE SOUVENIR

Dreams and Hopes Blossomed in the Sacred Heart of Jesus

1957-2017



Guru of Dharmaram College



St. Kurikose Elias Chavara
1805-1871

OUR LIGHT



POPE FRANCIS
OUR SHEPHERD AND PATRON

DHARMARAM COLLEGE
DIAMOND JUBILEE SOUVENIR

Dreams and Hopes Blossomed in the Sacred Heart of Jesus

1957-2017

ईशभक्तिः परं ज्ञानम्

Ishabhakti Param Jnanam

(Devotion to the Lord is the Supreme Wisdom)

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Dreams and Hopes Blossomed in the Sacred Heart of Jesus (1957–2017)

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MESSAGES

CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS

00193 Roma
Via della Conciliazione, 34
Indirizzo postale: 00120 Città del Vaticano

March 1, 2017

Prot. N. 210/2014

Dear and Reverend Father Aykara,

Thank you for your kind Letter of 3 February last, inviting me, in my capacity as Prefect of the Congregation for the Oriental Churches, to contribute to the Souvenir volume, which is being published to mark the Diamond Jubilee of Dharmaram College.

It is a pleasure to reflect upon these past six decades during which Dharmaram College, the house of studies of the Carmelites of Mary Immaculate, has been located in Bangalore. One cannot but think of the thousands of CMI Fathers who have gone forth from this cradle into a variety of missions and apostolates. What a tremendous amount of good they have done – and are doing! And yet, it was at Dharmaram College that they received their formation, both spiritual and intellectual, which would inflame their zeal while enlightening their minds so as to transmit the faith effectively. The true legacy of Dharmaram College will only be known and published in Heaven, in the glory enjoyed by all those who have benefited from the labors of her Alumni.

CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS

I am pleased to note that the heritage of the previous study house in Chethipuzha, especially the devotion to the Sacred Heart, has not been lost in the new foundation. On the contrary, as your motto indicates – *Ishabhakti paramjanam* – love for Our Lord is recognized as the font of true wisdom. The search for truth in any field cannot really prosper, if attempted apart from Him Who is Truth Incarnate.

The Lord Jesus, through His Mother, Mary Immaculate, has blessed the efforts of the founders of Dharmaram. It has grown and developed, earning the rank of Athenaeum in 1984, and putting forth branches in the form of Faculties, Institutes, and various initiatives – even the prominent Christ University. These branches are bearing much fruit: not only well-formed CMI priests, but highly educated religious women, laymen and students of all backgrounds.

There remains only the duty to thank God for the manifold blessings of these 60 years, while honoring, in a particular way, those persons who served as the instruments of Divine Providence and who have already gone on to their eternal reward: Priests, Benefactors and Collaborators of all sorts. May God continue to bless the current Community of Dharmaram College with His grace!

With grateful and fervent prayers,

Leonardo Card. Sandri

Prefect

✠ Cyril Vasil', S.I.

Archbishop Secretary

George Cardinal Alencherry
Major Archbishop
Syro -Malabar Church

Prot. No. 0273/2017

14 February 2017

Message

I am very happy to know that *Dharmaram* College, Bangalore, is celebrating the Diamond Jubilee. This 'garden of virtues' (*Dharmaram*), is striving for forming and educating candidates to priesthood who are prepared to fully commit themselves to the service of the Church and the world. The priests who got formation in this seminary have manifested high levels of leadership and service both in the Church and the society. Since its inception in 1957 till today this centre of formation has succeeded in imparting a holistic, spiritual, intellectual and cultural formation to a number of priestly students.

Two important concerns that emerged from the Synod on Family in Rome (2015) were 'accompaniment' and 'faith formation'. I would say that these two are also the new emphases in priestly formation. The pastors in the Church have to accompany the faithful from birth to death. The formation in the faith is a serious concern that the priests have to be always attending to especially to guide the people amid the present day challenges.

Let the maxim of St Kuriakose Elias Chavara "sanctification of oneself and the salvation of others" be our maxim too. May this occasion of the Diamond Jubilee be an invitation for all to deepen the unity in faith and love so that all may be able to give more powerful witness to Christian faith and to the love that we experience from God. I wish God's abundant blessings on this institute of formation and appreciate the service of all the formators who are assuming the role of teachers, spiritual fathers and guides.

+ George Alencherry

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church

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BASELIOS CARDINAL CLEEMIS
MAJOR ARCHBISHOP-CATHOLICOS

4 March 2017

MESSAGE

It is a matter of great joy to know that Dharmaram College, Bangalore, the common study house of the Carmalites of Mary Immaculate (CMI), is celebrating its Diamond Jubilee in April 2017 and is bringing out a souvenir. I congratulate this noble and admirable venture, especially as this souvenir will record this great event to posterity and, hopefully, many would cherish from it in the future.

The foremost intention of an educational institution is to form its students into good human beings who live and work for the glory of God, who love and serve fellow human beings, who respect and protect nature, and who thus work out self-sanctification. This is what we call a holistic and integral education. Feeding the intellect alone through classroom teaching is not enough. Human formation, spiritual formation, intellectual formation, cultural formation, creating emotional maturity, and bodily fitness should be the aims of such a holistic way of education. A holistic and integral education also means that it would endeavour to develop the entire human person. A human person is a harmonious blending and well-proportioned unity of faculties rooted in the presence of the Divine. The educational process should cater to the development and wellbeing of all these faculties, powers and components of the human person.

By providing an arena for the holistic and integral formation of seminarians from different dioceses and religious congregations, and of different rites, Dharmaram Vidya Kshetram once again proudly declares its constant commitment rooted in its truthful foundation of the virtue of the Sacred Heart and coined in the motto *Ishabhakti paramjanam* (Devotion to the Lord is the Supreme Wisdom) to the good causes of the universal Church. I deem it as an honour to have been part of this campus for two years as a postgraduate student. As our students engage in studies at Dharmaram all of us hope that they would make positive vibrations both within themselves and the whole of Dharmaram. It is my fervent prayer and cordial wish that Dharmaram College grows into the heights of success by continuing your great service to the Church and to the society at large.

May God Almighty shower His Blessings in abundance upon Dharmaram College so that this Institution continues to bring out hundreds of quality students, especially young priestly candidates, in the years to come. On this occasion I would like to congratulate the CMI Prior General, Rector, President, Priests, staff and the students of Dharmaram College who work in close association with this prestigious House of Formation and its activities. I wish all the success for the Diamond Jubilee Celebration.

May the good Lord bless you all!



+Baselios Cleemis

✠ Baselios Cardinal Cleemis
Major Archbishop- Catholicos &
President, Catholic Bishops' Conference of India.

CONGREGATIO
DE INSTITUTIONE CATHOLICA
(DE STUDIORUM INSTITUTIS)

MESSAGE

The *Dharmaram College* of Bangalore has marked its Diamond Jubilee (1957-2017). On this important moment in the history of the Institution, I am pleased to give the requested message, as I congratulate the *Carmelites of Mary Immaculate* (CMI) for the fruitful mission that they have been accomplishing, also in the field of Catholic Education. By being truly an *Aram* of *Dharma* (garden of virtues), the College will persevere in being able to lead the young to the ***Sacred Heart of Jesus***—the founding inspiration of the Institution, from where springs of grace and of wisdom will nourish many toward maturity in knowledge and in Christian life.

With my blessing, I convey the assurance of my prayer for the administration, students, teachers and personnel of *Dharmaram College*, encouraging them in generous service to the Church in India.

Giuseppe Card. Versaldi

Giuseppe Cardinal VERSALDI
Prefect
Congregation for Catholic Education
8 February 2018

APOSTOLIC NUNCIATURE
IN INDIA

50-C, NITI MARG, CHANAKYAPURI
NEW DELHI - 110 021

MESSAGE FROM THE APOSTOLIC NUNCIO

Dear Fr. Thomas and all the CMI Members,

As the new Apostolic Nuncio to India & Nepal, I am very glad to send you my first Souvenir Message on the very occasion of the Diamond Jubilee of Dharmaram Group of Institutions, Bengaluru. Being the Representative of Pope Francis in India and Nepal, I am very keen to learn about the varied people of the countries and the multifaceted cultures of the lands. I request your prayers for the success of the mission entrusted to me.

I am aware of the fact that Dharmaram College has the great reputation to be counted amongst the most prominent Institutions of Ecclesiastical studies. History shows that Dharmaram College has emerged to its present glory holding a noble vision towards the "holistic formation in the radical discipleship of Jesus Christ" with the Motto: "Devotion to the Lord is the supreme wisdom".

Thanking the Dharmaram Group of Institutions and the 'Congregation of Mary Immaculate' for the remarkable contributions to the Catholic Church, I impart the Apostolic Blessing of Pope Francis.

Yours sincerely in Christ,

+ Giambattista Diquattro

Archbishop Giambattista Diquattro
Apostolic Nuncio

Diocese of Mandya

Bishop's House Kalenahalli P.O, Mandya,
Karnataka State, Pin - 571 402, INDIA

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Bengaluru, Karnataka State, Pin - 560 076, INDIA

February 19, 2017

It gives me immense pleasure to be associated with the Diamond Jubilee Celebrations of Dharmaram College, my *Alma Mater*. Bringing out a Souvenir in connection with this Jubilee celebration would be a historical note on the services and contributions of Dharmaram College to the Universal Church and the Indian Church of Thomas Christians in particular. I fondly cherish my own long years of stay at Dharmaram as a student from1975-1978 and later as a staff member from 1978 to 1997. I was also closely involved in the activities of Dharmaram during my tenure as the Prior General of the CMI Congregation from 2002 to 2008. Now, as the Eparchial Bishop of Mandya, I am receiving a lot of pastoral support from the Fathers and Brothers of Dharmaram College. A good number of priests from Dharmaram serve in the parishes, mass centres, commissions and in the Eparchial Tribunal of Mandya Diocese. I remember with gratitude the love, support and encouragement I have been receiving form this Major Study House of the CMI Congregation.

Dharmaram has been doing a great service to the Church in particular and the society in general by forming the future religious and clerics for the Catholic Church imparting them adequate human, intellectual, spiritual and pastoral formation so that they may become effective instruments in the hands of the Lord to serve God and his people.

On this occasion of its Diamond Jubilee celebrations, I wish Dharmaram Community, God's abundant blessings, his continued protection and guidance. Let us remember with gratitude the selfless services of our forefathers and strive to follow their footsteps.

May the Good Lord bless us all by the showering of his choicest blessings.

+Antony

Mar Antony Kariyil CMI
Bishop of Mandya



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Archbishop of Bangalore

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Karnataka, INDIA

Ref. No. :

04.03.2017

Dear Rev Dr. Thomas Aykara,

Loving greetings to you in Jesus' precious name

I am in receipt of your letter dated 07 February 2017 seeking a message for the Diamond Jubilee Souvenir on the occasion of the celebrations scheduled for April 2017.

I am both thankful and grateful for the mission information you have sent me. I am deeply impressed and grateful to God for all the good work the CMI Congregation has done in reaching the love of God to peoples.

Going by the information provided to me, I feel the '***Satna***' mission in Sagar and Ujjain deserves special mention as your congregation evinced interest in mission places that deserved much attention. From what I read, your congregation has reached the 'unreached'. This is the mission of the Church and this is the will of our Holy Father.

I am particularly happy to know that His Eminence Eugene Cardinal Tisserant of happy memory/ the honorable Prefect of the Congregation for Oriental Churches, Rome, was highly supportive and blessed the starting of Dharmaram Vidyakshetram in Bangalore.

I congratulate your institution and the members of the faculty in upholding the Magisterium and in remaining faithful in training candidates to the Holy Priesthood.

I accord my blessings

+ Most Rev. Dr. Bernard Moras
Archbishop of Bangalore

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Chavara Hills, P.B. No. 3105, Kakkanad P.O.
Kochi 682 030, Kerala, India



Fr. Paul Achandy CMI
Prior General

To be with Him and To be Sent

"*How beautiful are the feet of those who bring good news*!" (Romans 10:15). Carmelites of Mary Immaculate are proud of Dharmaram as it has prepared and sent thousands to proclaim the Good News of the Lord to the ends of the earth. A study house away from Malabar was a breakthrough idea among the then CMIs, but time has proved that it has been Spirit driven. Today the entire CMI congregation rejoices in the Lord for the great things the Lord has done in and through Dharmaram and generations count it as a blessing and grace.

In the letter to the Prior General on 14th August, 1951, Fr. Jonas Thaliath CMI, the visionary founder, foresees the missionary landscape for CMIs and the need to be prepared for the mission with an open and inclusive outlook. Archbishop Pothackamury, during the blessing of Dharmaram on June, 1955, stated that Dharmaram will make far reaching impact not just for Carmelites, but for the entire India and he insisted that the scholastics shall be known for their hard work, missionary zeal and greater and deeper level of knowledge. Inaugurating Dharmaram on February 23, 1958, Archbishop Knox wished in three powerful words: Live, Grow and Flourish. The seed that has been planted by Rev. Fr. Maurus, Rev. Fr. Jonas and Rev. Fr. Dismas has grown and flourished into a big banyan tree of life and it has formed, reformed and transformed many for a sustainable mission. Dharmaram from its very beginning had the audacity to integrate the Oriental and Indian roots in our theological and philosophical thinking for a holistic view of life and it has become so much part of its DNA and organic growth.

The story of Dharmaram was the story of the mustard seed Jesus spoke of. "Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and

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Kochi 682 030, Kerala, India

Fr. Paul Achandy CMI
Prior General

becomes a tree, so that the birds come and perch in its branches." (Mathew 13:32). From a humble beginning it has become a unique centre of learning and holistic formation not only of the seminarians but also of the children and youth; a rare centre of outreach to take care of the poor and the needy and a spiritual centre to share the God experience. Dharmaram College along with its constituents units such as DVK, Christ University, Christ Colleges and Schools, DASS and ASVAS and pastoral outreach units has made a great impact in the garden city of Bengaluru as place for all people and seasons. Dharmaram has grown beyond Bengaluru and India through its alumni and other extension centres. Mission Philosophy and Theology Institutes in Wardha, Bhopal, Rishikesh, Kolchoor and our services in the National Seminary in Namibia speak of the growth momentum of Dharmaram. CMIs working across the globe and the bishops, priests and the religious who have been part of Dharmaram speak of its mission to the ends of the earth.

Dharmaram has a unique place in the heart of the Universal Church and it shall fulfill its role in the changing ambience of the global society. May St. Kuriakose Elias Chavara and other founding fathers intercede for us for true discernment so that Dharmaram will ever remain faithful to its original mission: preparing missionary disciples to the ends of the earth. Congratulations to Rev. Fr. Rector, the editorial committee and the contributors of the Diamond Jubilee Souvenir for your creative efforts to draw the right picture of Dharmaram with its past and present for a bright future. May the Most Sacred Heart of Jesus be our only love, joy and hope!

Fr. Paul Achandy CMI
Prior General

CARMELITES OF MARY IMMACULATE * PRIOR GENERAL * KOCHI *

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EDITORIAL NOTE

Dharmaram College and its current services through different channels in India and abroad emerged from the Thomas Christian ecclesial, national and international outreach. The whole development stands as an embodiment of divine providence. The achievements are fruits of the divine benevolence consolidated through human collaboration running through decades of history. The historical antecedents of the legacy of religious and priestly formation of Dharmaram, for evangelization and ecclesial building up, go back to the founding of Mannanam seminary in 1833 and beyond to the founding fathers of the CMI Congregation. The legacy of priestly formation, activated through Fathers Thomas Palackal, Thomas Porukara and St. Kuriakose Elias Chavara, at Mannanam, stands embedded in the indigenous *malpanate* (an Indian *Gurukula* model) system of priestly formation of the Thomas Christian community of India. The *Malpanate* system was animated and regulated by the ecclesial requirements of the time. It was again embedded in the Asian Eastern Christian milieu that is contextualized in the multicultural, multilingual and multiritual Christian legacies of priestly formation in India.

Christianity began as an Asian religion in view of spreading out to the ends of the earth for the salvation of the whole humanity (Acts 1:8). Several Asian cultural realities remain as foundational factors of the Christian understanding of revelation, faith, religious observances and the attainment of salvation. Christianity has an Asian foundation and growth based on many Eastern Christian communities of Asia.

Dharmaram College and its functioning are rooted in the Apostolic Church of Thomas Christians. Moreover, this Apostolic rooting is the ecclesial heritage that is indelible as the source of its identity and individuality. Above all this Apostolic Indian roots stand embedded in the Asian realities of Christianity, as an Asian and Eastern Christian legacy of Christian life. This rich Christian, Apostolic, Asian and Indian roots of Dharmaram College are equally a blessing and a challenge. The texture and flourishing of Dharmaram in Bengaluru emerged through decades, along the steps of the Apostolic Church of Thomas Christians with her own antiquity, individuality and autonomy, as molded through the specific socio-historical, theological, spiritual and juridical foundations of an Eastern Christian Church.

This Diamond Jubilee Souvenir of Dharmaram College stands as a documentation of the legacy of CMI religious and priestly formation. The articles published in this volume bear witness to the multifarious dimensions in which the CMI legacy developed and flourished from Bengaluru. At this juncture turning to the words of Rev. Fr. Maurus Valiaparambil CMI, one of the founding fathers of Dharmaram, on the day of the laying of the Foundation Stone of Dharmaram on 16 July, 1955, is pertinent: *"This date and the event of laying the foundation stone of our Scholasticate will pass on to the posterity as a historic one…This year marks an event of very great importance to the entire congregation and even to the whole of India, since it is the centenary of the first indigenous religious congregation of India… In the fast changing economic and social set up of free India, we are obliged to think of an institute of studies with more elaborate curricula and syllabi and constituted in an atmosphere fully calculated to achieve university standards…"*[1]

The content of this Jubilee Souvenir is composed of 42 articles grouped into six parts according to the organic growth of Dharmaram College through six decades of her life and ministry. The portrayed icon of Dharmaram can be seen drawn by different authors through their narratives in their articles. As one journeys through the six parts of this souvenir, the multifaceted organic evolution and the flourishing of Dharmarm can be experienced. Such an experience comes as the realization of the grand wish, *'Vivat, Crescat et Floreat'* (*May - Dharmaram - Live, Grow and Blossom*), of Archbishop John Robert Knox, the Internuncio to India, on the occasion of the formal inauguration of Dharmaram College on 23 February 1958.

The life, growth and blossoming of Dharmaram emerge from the Apostolic rootedness of the vision and mission that was budding from the noble legacy of the Thomas Christian foundation of Indian Christianity. This apostolic rootedness grows from the power and energy of the Word of God sown by Apostle Thomas. This was taking place as an indigenous growth and as an organic progression of the religious spirit of India. This indigenous growth, by the power and energy of the Christian faith, assumed a deep evangelization thrust. The pastoral and evangelization legacy of the CMI Congregation visualizes the building up of the Indian Church. This is endowed with the quest for regaining the autonomy and identity of the indigenous Thomas Christians, ecumenical reunion movements, pastoral care of the migrants, interreligious dialogue, evangelization *ad gentes* as in the diocese of Chanda and other north Indian areas, educational and social developments of the Indian masses, etc.

[1] Thomas Kadankavil (ed.), *Luminous Stars of CMI Congregation*, Vol. I, 2013, p. 157.

The salvation historical promise, "I will give you shepherds after my own heart who will feed you with knowledge and understanding" (Jer 3:15), is getting realized in the world through Dharmaram. In order to teach, govern and sanctify the people of God the ordained ministers are ever needed. Formation of such ministers (priests) is thus a perennial factor with proper updating from time to time. “Animated by the Spirit of Christ, this sacred synod is fully aware that the desired renewal of the whole Church depends to a great extent on the ministry of its priests” (*Optatam Totius*, opening words of the *Decree on Priestly Training*). “Without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ: “Go therefore and make disciples of all nations” (Mt 28:19) and “Do this in remembrance of me” (Lk 22:19; cf. 1 Cor 11:24; *Pastores Dabo Vobis, 1).*

“In the measure in which they participate in the office of the apostles, God gives priests a special grace to be ministers of Christ among the people” (Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis, 2*), gives the clear perspective on priestly ministry. Seen in this perspective, Dharmaram has served the Church by standing on the apostolic foundation, with the needed indigenous growth. As immersed in the ecclesial sensibility, Dharmaram instilled the evangelization thrust with proper Indianization quest combined with interreligious dialogue and action. The pastoral orientations of Dharmaram are based on Christian witnessing among the people of India in view of the holistic development of the peoples. In the religious and priestly training programmes, the needed pastoral, social and ecumenical commitments are given priority. All such salvific Christian values are disseminated through the pastoral, social and spiritual animation services of the trained priests from Dharmaram in India and abroad.

The articles of the individual authors of this volume provide a mosaic picture of the *‘Vivat, Crescat et Floreat’* of Dharmaram through the decades. This process is an open ended dynamics, as guided by the risen Lord and his Spirit. This gives the ‘unity in plurality’ in the vision and mission of Dharmaram. Therefore, the diverse views and perspectives found in the articles confess Dharmaram’s commitment and openness to the diversity of India and Asia, when the universal Christian message is spread from India to the Asian horizon and beyond. Hence, while respecting and appreciating the views of individual authors, the Editorial Board does not necessarily subscribe to all nuances of the views of all authors of this volume. The Editorial Board humbly pay homage to late Rev. Dr. Louis Malieckal, CMI, who was called to his eternal bliss on 25 February 2019, before the publication of this volume. We are much indebted and pay tribute to his contributions towards Dharmaram ministries, above all, for the

liturgical renewal and priestly formation (Samanvaya and Ashta Seminaries) in India. We wholeheartedly thank all the contributors to this volume, and all those who assisted in one way or other for the publication of this commemorative volume. Our special gratitude goes to Miss Juanita Campbell who did the language editing. Our profound thanks to the ecclesiastical higher authorities who blessed this commemorative volume with their blessings and messages. The Editorial Board remains ever thankful to Rev. Dr. Thomas Aykara and Rev. Dr. George Edayadiyil, the former Rector and the present Rector for their constant support and encouragement for the publication of this commemorative volume on the legacy of Dharmaram College. We wish and pray that this publication would enhance and empower all concerned to take forward all noble legacies of Dharmaram and all her constituent institutions to attain their desired goals through the diverse channels of services in India and abroad.

In addition to the main section of articles, this volume carries a set of documentation of the **Moulders of Dharmaram** (list of all those who worked in Dharmaram, specifying their fields of services); **List of Rectors and Administrators; Memorable Events and Dates** (chronological list of events and developments from 1957 to 2019); **Sixty Years of Dharmaram: Personalities, Events and Photos** (see the order of photos described in page 354); **The Cloud of Witnessing Voices of the Alumni** (the photo album of all batches of *ordinandi* from 1957 to 2019). Finally an index of subjects and persons are also provided for easy reference. The photo album at the end of this volume is set in accordance with the pattern of the setting of six parts in which the articles are arranged. That six fold division of articles follows a chronological and functional pattern of the growth of Dharmaram College through the previous decades in different fields of activities. Hence, the Photo Album is also following that pattern of six fold divisions, depicting the key personalities, events and achievements secured by Dharmaram College and allied institutions in the past six decades.

We dedicate this commemorative volume, *Dharmaram Diamond Jubilee Souvenir 2017*, in honour and for the cherished memory of all who became part of Dharmaram College by way of their dedication and hard work in the last six decades.

Dr. Thomas Kollamparampil, CMI, Chief Editor
For the Members of the Editorial Board
Dharmaram College, Bengaluru
January, 2020.

FOREWORD

Diamond jubilee of Dharmaram College is an occasion to recall with gratitude the showers of blessing that she has received from the Lord and shared with the children of God over the last 60 years. God's abundant blessings came to her through innumerable persons and memorable events. This souvenir shares those stories in a colourful, vivid, scientific and systematic manner to make a link between the vision, mission and dreams of yester years and their realization all through these years. These stories will give enough vitality and strength for the present and future generations to go forward with unwavering hope in faithful commitment to her vision and mission.

Dharmaram is the story of many individuals who shared their dreams and aspirations and came together with single mindedness to achieve those goals as a community of brethren. It is a new exodus, guided by the Lord and animated by the prophet, Mar Jonas Thaliyath with the whole-hearted support of His Eminence Eugene Cardinal Tisserant, Fr. Maurus Valiaparambil, the Prior General and many well-wishers. Through this exodus, a congregation and a Church confined within the narrow boundaries of Kerala came out to realise her enormous potential with a new found identity at the service of the universal church and to care for her own folks in her new horizons.

The sharing and assimilation of this saga will help the present stake holders to rededicate themselves with greater vision, unwavering courage and passionate commitment with an unfailing hope for a brighter future trusting in the providence of God. "The One who calls you is faithful, and He will do it" (1 Thess 5:24). He has done marvelous things in the past and that is the guarantee that He continues to lead us provided we are faithful to Him.

Dharmaram, was a tiny mustard seed planted trusting in the providence of God and God has blessed it through the committed hard work of thousands of people and well-wishers and it has become a huge tree that nurtures more than 42,000 people daily through her various ministries of formation, education, social, pastoral, farming etc. Rather than sharing her own dreams and hopes, she makes her own, the dreams and hopes of many and gives colour and wings to those for the good of the Church and the society. We read in Brihadaranyaka Upanishad, 4.4.5:

You are what your deep, driving desire is
As your desire is, so is your will
As your will is, so is your deed
As your deed is, so is your destiny

Dharmaram is always young and old and she creates a continuous stream that connects the past, present and future into a whole. The story of Dharmaram seen through the pages this souvenir reminds us of the three aims of Consecrated life as given by Pope Francis in the year of consecrated life through his apostolic letter, *Witness of Joy*: 1) To look into the past with gratitude, 2) to live the present with passion, and 3) to embrace the future with hope. This three-fold aspects are perfectly valid in the legacy of Dharmaram.

In this Diamond Jubilee Souvenir, the living legacy of Dharmaram is seen through the eyes of the people who are part and parcel of this inspiring and living story which is always created anew from time to time. This story narrates its foundation, its various missions and their gradual growth: the flowering of the sacred and secular education and formation, the evangelical, pastoral and social outreach, all in an eco-friendly and inclusive ambience. The creators of the legacy of Dharmaram, the contributors of the souvenir, and the readers participate in the same stream of time which creates history and all of us are part of it.

I really appreciate and congratulate Fr Thomas Kollamparampil CMI, the chief editor and the entire editorial team and the contributors for collecting all the needed details to make this souvenir a worthy historical document for the benefit of the posterity. Also I thank the language editor, Ms Juanita Campbell for her sincere commitment and patience in working with the articles. Mr Joy Vadakkan has made an impressive and elegant cover and we are grateful to him. Dharmaram Publications and its director, Fr Francis Thonippara CMI are to be appreciated for timely publication and distribution.

Dr. George Edayadiyil, CMI
Rector, DC &
Chancellor, Christ Deemed to be University.

PART ONE

THE LEGACY AND FOUNDATION OF DHARMARAM COLLEGE

1
CMI LEGACY OF RELIGIOUS AND PRIESTLY FORMATION: HISTORICAL EVOLUTION

Dr. Francis Thonippara, CMI

1. Introduction

The unique role played by the members of the Carmelites of Mary Immaculate (CMI) in the religious and priestly formation during the past centuries in the Indian Church and in the universal Church at large is worth recording when we celebrate the Diamond Jubilee of Dharmaram College. It is not an easy task to narrate the whole story of the involvement of the CMIs in the promotion of ecclesiastical education. Even today they are trying faithfully to follow the legacy bequeathed by their founding fathers.

2. Historical Background

The story of the seminary formation and the CMI Congregation begins with the life and activities of Rev. Fr. Thomas Palackal in the *Malpanate*[1] at Pallippuram which was originally established by Thachil Abraham *Malapn*, brother of Thachil Mathoo Tharakan, at Kuthiathode. During the time of the invasion of Tipu Sultan in 1790, the *Malpanate* was transferred to Pallippuram. Fr. Thomas Palackal, one of the founders of the CMI Congregation, succeeded Abraham *Malapn*. St. Kuriakose Elias Chavara had his priestly training under Palackal Thomas *Malpan*.

With the establishment of the monastery at Mannanam on 11 May 1831, a new phase in the seminary formation of the St Thomas Christians emerged. Msgr. Francis Xavier, OCD, the Vicar Apostolic of Varapuzha, gave the necessary permissions to establish a seminary attached to the Mannanam Monastery in 1833, even before the formal beginning of religious community life at Mannanam. In the initial stage Fr. Thomas Palackal was the *Malpan* for both Mnnanam and Pallippuram, who was assisted by his disciple, young Kuriakose Chavara and Thomas Porukara, the other two founders of the CMI Congregation. After the death of Thomas Palackal (1841), the trainees of

[1] The traditional system of instruction of candidates to priesthood under a *Malpan, a* revered and erudite teacher. *Malpanate* is an anglicised form of Syriac *Malpana*, which means teacher. This was an adapted Indian *Gurukula* system of training, where the candidates stayed with the teacher and used to learn from the mouth and from the very life of the teacher.

Pallippuram *Malpanate* were admitted to Mannanam, and the *Malpanate* at Pallipuram was closed down. In 1844 the Vicar Apostolic Msgr. Francis Xavier appointed Thomas Porukara and Kuriakose Chavara as *Malpans* of the Thomas Christians, the present Syro-Malabar Church under his jurisdiction. They were the only two priests who were authorized to examine and approve candidates before being promoted to priestly ordination and to approve priests to hear confession.

There were twenty *Malpanates* for the St Thomas Christians by the middle of the 19th century. The Vicar Apostolic Msgr. Bernardine Baccinelli suppressed all of them in 1854, and thereafter the students were sent to Mannanam, Vazhakulam, Elthuruth or Pulincunnu, CMI monasteries.[2] The seminary for the Latin students at Varapuzha was suppressed and all the students were transferred to the seminary at Puthenpally which started functioning on 15 August 1866.

After the establishment of the Vicariates of Kottayam and Thrissur in 1887 exclusively for the Catholic Thomas Christians, the seminaries at Mannanam, Vazhakkulam and Elthruruth were eventually suppressed and all students were admitted to the inter-ritual seminary at Puthenpally. Mannanam and Elthuruth were converted into diocesan minor seminaries for Kottayam and Thrissur Vicariates, respectively. Thus, from 1833 to 1890 the CMIs played a key role in the priestly formation of the St Thomas Christians.

3. The Study Houses of the Congregation

Until 1857 the monastery at Mannanam was the only novitiate house and study house of the Congregation. The novitiate and the study house were shifted in 1858 by the order of the Vicar Apostolic Msgr. Baccinelli to the monastery he had constructed originally for the Latin religious community at Koonammavu. On 24 February 1889, Msgr. Andrew Aiuti, the apostolic delegate, declared the monastery at Ambazhakad as the novitiate house and study house of the Congregation, and all at Koonammavu were transferred to that house. Making use of Rs. 2000/- received as the compensation at the time of the transferring of the Koonammavu monastery to the Latin Rite Community, a new building was constructed at Ambazhakad. When the building was under construction, the trainees after their profession, were sent first to Vazhakulam Monastery and to the study house at Mangalore and after the perpetual profession to Mutholy and Mannanam. Meanwhile a new monastery came up at Koonammavu and from 1932-1957 it functioned as the second novitiate with language studies as well as philosophical studies. It continued as a study house till 1957.

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[2] Podipara, P.J., *The Thomas Christians*, Bombay, 1970, 198.

4. The Study House at Mangalore, 1891

The separation of the Syro-Malabar Church from Varapuzha Vicariate was a turning point in the formation programme of the CMI Congregation. The Vicar Apostolic of Kottayam, Msgr. Charles Lavigne SJ, suggested that appropriate modifications had to be brought in for the formation of the members so that they could be more useful to the Church and for that purpose a few students could be sent to the St Joseph's Inter-Diocesan seminary run by the Jesuits at Mangalore. The authorities of the Congregation accepted this advice and sent the first batch of the seminarians to Mangalore with the permission of Msgr. Andrew Aiuti, the apostolic delegate. Until1914 the students were accommodated in the Jesuit house. Then an attempt was made to construct a training centre at Mangalore and a residential unit was built and was blessed on 20 April 1919 and continued until 1951when a study house in Pune was opened.

5. Study House at Mutholy, 1914

The inclement weather as well as the high living expenses at Mangalore compelled the superiors to start a study house in Kerala itself. Hence from 1916 only a select few were sent to Mangalore for training. The General Chapter chose the monastery at Mutholy as a study house in 1914 for other students. During this period a few students were trained at Mannanam and Vazhakulam also. The theological studies continued at Mannanam until 1922. Still, the study house attached to the monastery continued until 1944.

6. Study House at Chethipuzha, 1918

Sacred Heart Scholasticate was established at Chethipuzha, attached to the Sacred Heart Monastery there in 1918. Gradually it became the common major study house of the Congregation with a similar training programme to that of Mangalore seminary. It continued to function there until it was transferred to Bangalore on 20 May1957. Fr. Placid Podipara was the first one to be sent to Rome for higher studies for teaching in the study house. He later played a crucial role in getting the permission from the Vatican to start Dharmaram College in Bengaluru.

The Sacred Heart Monastery at Chethipuzha and the study house attached to it took a lead in the Jacobite reunion efforts of Mar Ivanios from 1930 and eventually resulted in the establishment of the Syro-Malankara Hierarchy in 1932. The newly reunited brethren received their initial training in the Catholic tradition from the members of the CMI Congregation. The fathers from the monastery were also involved in the training of the members of the Bethany congregations, for both men and women.

7. Sacred Heart Study House Pune, 1943

At the invitation of Fr. Ledkovski S.J., the Superior General of the Jesuits, five seminarians were sent with Frs. Eugene Manjooran, superior, and Alfred Vadakkekudy, spiritual director, to the seminary at Pune in June 1943, and they attended the classes in the De Nobili College together with the Jesuit scholastics. They initially stayed in the house of Mr. A.D. Coelho. When the buildings of the De Nobili College were taken over in 1944 for military purposes, the college was shifted to Kandy. The members of the Congregation went to Kandy, and they returned to Pune in 1948 when De Nobili College resumed its functioning there. The construction of the CMI study house was completed and it was blessed on 14 May 1951. Subsequently all the seminarians at Mangalore were brought to Pune. The new study house was christened as Sacred Heart Carmel Study House and in 1952 it was raised to the status of a canonical house. The study house was rechristened as Carmel Vidya Bhavan in 1977. From the very beginning of our existence in Pune, efforts have been made to cater to the pastoral needs of the migrant Syro-Malabar faithful, the fruition of which is the present Syro-Malabar parish attached to Carmel Vidya Bhavan. To impart quality education to the students around and especially to the Catholic students, Christ College, Pune, was established during the academic year 2007-2008.

8. New Initiatives with Dharmaram College, 1955

In view of extending the mission of evangelization to the areas outside the so-called proper territory of the Syro-Malabar Church, the authorities of the Congregation thought it necessary to shift the Sacred Heart study house from Chethipuzha to Bengaluru. This daring dream of shifting the common study house from Chethipuzha to Bengaluru was indeed a significant step in the evolution of the religious and priestly training of the CMI Congregation. This shifting gave a new openness and a wider vision to the religious and priestly training, especially in the national and global context.

After the initial problems related to its birth and infancy Dharmaram College came into its own for its sustenance and growth. The Second Vatican Council came to a close on 8 December 1965, a Council that gave a new challenging vision and a more contemporary and need-based mission. This Council could and did bring about radical changes in the very life of the Catholic Church. Opening her windows, the Church started breathing new air, integrating with the People of God and the world at large. Imbibing this new Vatican spirit, Dharmaram College tried to make her modest contributions towards the Church and the society. Being a centre of ecclesiastical studies, the primary focus was on updating and reintegrating the studies in philosophy, theology and allied disciplines.

Dharmaram started welcoming members of other religious institutes and dioceses to stay with the Dharmaram community. Members of the Montfort community from Italy were the first to stay at Dharmaram College. They had their own formative programmes residing at Dharmaram under the leadership of Fr. Attilio. Then came the members of the Oblates of Mary Immaculate (OMI) belonging to the Sri Lankan Province, whose provincial was Rev. Fr. Lucien Schmitt. He made arrangements for their members to stay in Dharmaram to pursue their studies and formation at the Dharmaram Study House. Rev. Fr. Arulnesan was directly in charge of their formation. They conducted their novitiate at that time on Dharmaram campus and one of those formees, Fr. A. E. Arulraj, later became the founder of the DMI (Daughters of Mary Immaculate) and MMI (Missionaries of Mary Immaculate) Congregations. The third group who joined Dharmaram for their stay and studies was the Congregation of St Theresa (CST) from Kerala. Another religious community that joined Dharmaram Community was the Brothers of St John of God from Kattappana, Kerala. However, they only stayed at Dharmaram while pursuing their studies in other centres.

Beginning from 1975 there was a distinct development of welcoming members belonging to different Congregations and dioceses who stayed at Dharmaram along with the CMI students as an integral part of the Dharmaram community. The following congregations and dioceses sent their students: The Missionary Congregation Blessed Sacrament, (MCBS) from Kerala, the Rosarians from Sri Lanka, Camillians from Italy, O.Carm. from Germany, Norbertines from Germany, Dioceses of Mananthavady and Bhagalpur from North India and a few students from Tanzania were in Dharmaram to do their philosophical and theological studies. The Franciscan brothers from Sevasadan were already attending the classes at Dharmaram as day scholars.

To promote theological education among women, especially among the women religious, a one year diploma in Theology was started in 1975. In short, as a providential consequence of the Second Vatican Council, Dharmaram College slowly but steadily became an inclusive religious community pursuing their ecclesiastical studies under one roof.

With the affiliation of Dharmaram College with the Pontifical Gregorian University, Rome, on 8 December 1965, it was felt necessary that a better emphasis and greater role be given to the academic formation in the total formation programme. The Congregation for Catholic Education, Rome, by the Decree, *Nobilissimae Indiarum Gentes*, erected the Faculty of Theology on 3 July 1976, at Dharmaram College with the right to confer the Bachelor's and Licentiate degrees in Theology. It assumed the name Dharmaram Pontifical Institute (DPI). The same Congregation on 8 December 1983, by its Decree, *Antiquissima Indorum philosophica ac religiosa Traditio*, instituted at Dharmaram College the Faculty of Philosophy, and thus with two ecclesiastical

faculties, the Institute became a Pontifical Athenaeum. With the approval of its statutes on 7 November, 1986, by the Congregation for the Catholic Education the Athenaeum was named Dharmaram Vidya Kshetram (DVK). At present Dharmaram Vidya Kshetram has two faculties, and additionally the Institute of Oriental Canon Law, and the Vinayasadhana Institute of Formative Spirituality and Counselling, besides many academic Centres, Extension Centres and affiliated Institutes. In collaboration with Christ University, several combinations in Philosophical and Theological studies of DVK were acknowledged and validated so that a more suitable training programme could be evolved for obtaining ecclesiastical degrees from DVK and secular degrees from Christ deemed to be University simultaneously by the students. DVK, the Pontifical Athenaeum, is fully engaged in the mission of promoting ecclesiastical education and every year hundreds of students belonging to different church traditions, church denominations, various religious communities and even lay people pass out the portals of DVK after receiving proper training in various ecclesiastical disciplines. Dharmaram Publications through its publishing wing make available to the public the results of the researches, seminars, etc., on various topics of philosophy, theology, canon law, spirituality, etc.

8.1. Innovative Initiatives in Secular Studies

Being faithful to the spirit of the teachings of Vatican II and in pursuance of the original vision of Dharmaram College and following the spirit of the founding father, Bishop Jonas Thaliath, to integrate the sacred and secular studies, Dharmaram took a bold and far-sighted step to start an arts and science college, called Christ College. The gradual growth of Christ College from 1969 to its status of today as a Deemed to be University among the higher education centres in India is indeed amazing.

8.2. Study Houses on Dharmaram Campus

A number of religious Congregations came forward to purchase land from Dharmaram and so the college put forward the conditions that they should cooperate with the mission of Dharmaram by sending their students for ecclesiastical training at Dharmaram College and that they should be willing collaborators in the apostolic works of the Church in the mission field. Thus, there are thirteen study houses on the campus besides many off-campus study houses.

8.3. Dharmaram, the Hub of the Services

Dharmaram, the mother institution, having its following constitutive units, Dharmaram Vidya Kshetram, Christ University, Christ P.U. Colleges, Christ group of schools including Christ Special School, the extended four campuses of Christ University in Bengaluru city and three off campuses in Lavassa, Pune, Ghaziabad, and Delhi, a nodal office in Trivandrum, the extensive pastoral services rendered to different

parishes and mass centres, the Dharmaram Association for Social Service (DASS) and its unique service of Asvas with the free noon meals to poor people, and the farms at Dharmaram and Kengeri, is indeed a wonderful gift of God for which the entire Congregation must be profoundly grateful.

Dharmaram keeps on growing, responding to her inner quest for further services, realizing her original dream. She has given birth to different training centres for the entire CMI Congregation in various parts of the country, Darsana and Samanvaya. Granting affiliation to several institutes and sending its members to the various seminaries in India and Africa, Dharmaram College and Dharmaram Vidya Kshetram unmistakably reveal their inner urge to reach out to wider circles of service. Kuriakose Elias Chavara Study House (KECSH) was started in June 2013 welcoming students from different dioceses and religious congregations.

9. Darsana Institute of Philosophy, Wardha, 1983

Darsana is another common study house started directly under the prior general. Fr. Thomas Aykara, the prior general appointed in March 1982 Fr. Thomas Kadankavil, a member of the Faculty of Philosophy at Dharmaram College, as the rector of the study house at Wardha, Maharashta, which the General Council had decided to open for the students of philosophy from the mission provinces. The land for the proposed Philosophate was purchased in 1982. It took almost three years to build sufficient infrastructures to accommodate about 60 students and a few staff members at Wardha.

The term Darsana itself means Philosophy. From the very inception, Darsana adopted three basic orientations; namely, missionary, rural and Indian. While aiming at absorbing the values of the traditional Indian ideal of *Gurukula*, where the teacher and the student (*guru* and *sishya*) live together for character formation and imparting knowledge, Darsana has also incorporated the programme of the teaching of modern educational institutions. Attracted by the triple ideal of the institute a number of religious communities have established their formation houses, service centres, including schools, and administrative headquarters in the vicinity of Darsana. Most of these sisters' communities are sending their candidates for the one-year Atamadarsan course at Darsana. The Claretians were sending their students to Darsana until they established their own College of Philosophy in 1996. The Institute is academically an Extension Centre of Dharmaram Vidya Kshetram, Bengaluru, and the students receive B. Ph. degrees from DVK.

10. Samanvaya Theological College, Bhopal, 1994

Samanvaya, the theological college, started on 3 July 1994, aims at the missionary training of the CMI students, especially from the mission provinces. It is now an Extension Centre of Dharmaram Vidya Kshetram, Bengaluru. Samanvaya has to be

seen as the extension and continuation of the CMI legacy of the religious and priestly formation bequeathed to it by its founding fathers.

The vision of Samanvaya is implied in the very name, Integration, namely the integration of thought and action, faith and culture. Formation of a person is conceived here as a dynamic and growing inner synthesis of a variety of experiences, vertical and horizontal, divine and human, indigenous and universal. This vision has been evolved through an earnest search for a new form of priestly and missionary formation suited to the changing social, cultural and religious scenario of North India.[3] The guiding watchword is contextualization. In short, the aim of this experiential method is to evolve a holistic theology which embraces all the levels of human experiences – knowing, doing and loving. Such a method presupposes close interaction between the teachers and the students. The theological formation in Samanvaya takes place in four local contexts: the rural and tribal culture of Jagdalpur in the state of Chhattisgarh, the inter-religious context of Rishikesh in the state of Uttarakhand, the pastoral and social context of Bhopal in M.P. and the urban and wider CMI community context in Dharmaram, Bengaluru. The students from some of the Syro-Malabar mission dioceses and a few students from religious orders also follow the study programme at Samanvaya.

11. From Dharmaram to Khrist Premalaya Ashta, Madya Pradesh

When the Madya Pradesh (MP) bishops decided to start a regional Theologate under the name Khrist Premalaya Regional Theologate (KPRT) in the spirit of the Second Vatican Council and the particular vision articulated by the regional consultation called Priestly Formation in North India (PFNI), the question of who could be entrusted with the task of effectively running the seminary appeared to them unanswerable for quite some time. Archbishop Eugene D'Souza of Bhopal sought the help of the CMIs to take up the task of running the proposed regional major seminary in the context of the undivided MP State. Prior General Fr. Thomas Aykara of the CMIs must have looked hopefully towards Dharmaram College before taking a decision in this regard. Finally he took the bold step of committing to the challenge thrown out by Archbishop Eugene.

After its formal opening in July 1982 in Arera colony, Bhopal, with just six students and three CMI staff-members,[4] KPRT was shifted within 10 months to the rural context of the township of Ashta in the spirit of the original vision of the seminary

[3] The following are a few useful references in this context. They are published as Context Theology Series by Samanvaya institute itself. Davis Varayilan (ed), *Rishikesh and Beyond: Theology in Inter-Religious Context*, Dharmaram Publications, Bangalore, 2007; Cyril Kuttiyanikkal (ed.), *Theological Formation in Context*, Samanvaya, Bhopal, 2009; Davis Varayilan (ed), *Theology on Wheels*, ISPCK, 2011.

[4] Fr. Eustace Thottan CMI (Rector), Fr. Raymond Mancheril, CMI (Administrator) and Fr. Prasad Puthukulangara, CMI (Spiritual Director) were the original staff-members

For the next twelve years, until the CMIs withdraw from the scene in 1994 as desired by the higher authorities, and transferring the responsibility to the in-coming religious congregation of the Pallotine Fathers, there had been changes in the core team.[5] However the CMIs worked as a well-knit team of staff as well as students committed to 'doing theology' in the general vision of the Council, outlined in the Charter of Priestly Formation for India, and in particular according to the mission and directives presented in the PFNI. Thus, the CMIs got directly involved in the theological training of hundreds of priests who are actively involved in evangelization, especially in the North Indian mission dioceses.

12. CMI Vidya Bhavan, Baroda

As part of the promotion of contextualized theology in Gujarat, the ecclesiastical authorities and the religious superiors of Gujarat started a joint venture, Gujarat Vidya Deep, Regional Theologate. The main stakeholders were the dioceses, the Jesuits and the CMIs. CMI Vidya Bhavan was the study house for the CMI students. This Regional Theologate is in the process of closure and at present no CMI seminarians are studying there. Many CMI priests rendered their valuable services there as part of the teaching fraternity.

13. Extended Services of the CMIs in India

Rev. Fr. Paul Kalluveettil served as a residential professor at Mary Matha Seminary, Thrissur. Rev. Fr. Cyriac Kanichai was associated with Carmelgiri, Aluva and St Joseph's Pontifical Institute, Mangalapuzha, as a residential and visiting professor. Fr. Zacharias Moorkkakalayil served as spiritual father in St John's Regional Seminary, Agra and Fr. Varghese Kottoor continues the same ministry in the same seminary. Frs. Alex Ukken, Dominic Nattunilam and Norbert Edattukaran were involved in the seminary formation of the members of the Congregation of St John the Baptist (SJB). Fr. Norbert Edattukaran was the rector of the diocesan Major Seminary at Kajooria in the Diocese of Sagar for a few years. Fr. Eustace Thottan served as the rector of the Morning Star College, Kolkata. Fr. Alexander Kattakkayam served as spiritual director in Oreins Theological College, Shillong. Fr. Ligouri Mundackal served as the novice master of the Norbertines and Fr. George Padannamakkal was the minor seminary rector of the Camillian Fathers in the initial stages of their presence in India.

[5] Of the four members of the pioneering team at Ashta, three except Fr. Louis Maliekal were transferred after three years, and new members appointed. At the end of a six-year period the contract with the MP bishops was renewed for another six years more together with some other changes in the core team staff. Other staff-members of the core team, who joined later from time to time, were Frs. Simon Tharakan, Sebastian Perepadan, Paul Savio Puthussery, James Naduvilekutt and George Kaniarakath among others. However Fr. Louis had to continue until the end, twice being rector from 1986 to 1994 for two terms of four years each.

14. CMI Congregation and Ecclesiastical Education in Foreign Countries

14.1. Europe

Mention should be made also about the eminent presence of Fr. Placid Podipara CMI, in the Pontifical Oriental Institute, Rome, as a member of the teaching fraternity. He also acted as the rector of the Malabar College in Rome for the Syro-Malabar priest-students doing higher studies there.

The services of Rev. Frs. Augustine Thottakkara, George Kaniarakath, Thomas Aykara and Cherian Thunduparambil, in various Pontifical Universities in Rome are worth mentioning.

14.2. Ghana

Fr. Josin Kaithakulam taught for two years from 2003 to 2005 in St Peter's Major Seminary, Pedu, Cape Coast, Ghana.

14.3. Iraq and Iran

In preaching the gospel, the Congregation had gone far beyond the boundaries of Kerala, even before it had taken up extended evangelization work in India. Once Iraq was the spiritual capital of the St Thomas Christians, from where they had received the bishops of their Church. History took such a turn that the St Thomas Christian missionaries were invited to help the Church in Iraq in 1958. Frs. Marian and Angelus got ready to go, but due to internal political unrest in Iraq that plan was not realized. The Chaldean Patriarch and the Archbishop of Tehran constantly requested the Congregation to send missionaries for their help. On 10 February 1960, Frs. Virgil, Fabian and Marcel entered the country of Iraq and Fr. Virgil was assigned to pastoral work and the other two were appointed as staff members of the seminary. Since all of them knew Syriac well, this mission was not at all difficult for them. The lack of deep faith in the people adversely affected priestly vocations and the seminary was in a very bad shape. The patriarch sent a letter asking the prior general to take up the seminary administration and the prior general was willing to help the patriarch, but it could not be worked out because of the political instability in Iraq.

When Fr. Fabian was appointed as the prior of the Mannanam Monastery, Fr. Emmanuel Thelly took charge of the seminary. But it was very difficult to continue the mission as 97% of the population was Muslim. Moreover, the visas were issued on condition that no preaching of religion would be undertaken. Even then, the CMIs did apostolic work in the Church for five years and finally bid farewell to Iraq on 10 December 1965.

Fr. Virgil went to Iran and later Fr. Marcel also joined him. They had to close down this mission also due to the adverse circumstances, but this initial readiness on the part of the Congregation to take up any difficult mission opened up other ways, and the Congregation received from the Apostolic See the Exarchate of Chanda in 1962.

14.4. Kenya

Since 2009 Fr. Johny Thachuparambil CMI, has been engaged in teaching at the Jesuit School of Theology, Nairobi, Kenya. This ecclesiastical centre of learning is a centre of Catholic theological education contextualized for the Church in Africa. The students and lecturers come from over 25 countries and from around 10 religious congregations, inclusive of a few sisters and lay people. It is to this centre that CMI students (Kenya and India) are sent for their three years of theological studies. Fr. John also serves as a part time lecturer at Tangaza University College, which will soon become an independent university. At Hekima College, Fr. John teaches core subjects in the New Testament.

Fr. Paul Chummar Chittilappilly was serving as full time staff and as "Senior Lecturer and Senior Research Fellow" at The Catholic University of Eastern Africa, Nairobi, from 2002 to 2011. From 2002-2010 he was also part time "Senior Lecturer and Senior Research Fellow" at Tangaza University College of Religious Congregations, Nairobi. From 2002-2010 he was part time "Senior Lecturer and Senior Research Fellow" at the Jesuit School of Theology, Hekima, Nairobi. From 2011-2015 he was part time "Senior Lecturer and Senior Research Fellow" at the Jesuit Faculties of Philosophy and Theology, Sankt Georgen, Frankfurt am Main, Germany. Since 2016 he has been a full time professor at Tangaza University College, Nairobi.

14.5. Namibia

St. Charles Lwanga Seminary, which is the national Major Seminary of Namibia, was opened as the archdiocesan seminary of the Archdiocese of Windhoek in 1997. Then at the request of the other bishops, the Congregation for Evangelization of Peoples raised it to the status of an Inter-Diocesan Major Seminary in June 1998. Before that, in May 1997, the Namibian Catholic Bishops Conference (NCBC) had made a request to the CMI Congregation, through MISSIO Aachen, for qualified priests for the training of the seminarians there, as the Namibian Church hardly had any qualified personnel. Being faithful to the original charism of the Founders of the CMI Congregation, the Congregation positively responded to the request of the NCBC, and Fr. Thomas Manninezhath CMI reached there on 21 April 1998. He was appointed the first Rector of the Inter-Diocesan Seminary in October 1998. Since that time, the administration of the seminary has been entrusted by the NCBC to the CMI Congregation. As per the contract between the CMI Congregation and NCBC, Fr.

Prior General is responsible for the appointment of qualified staff for this seminary, until the Namibian Church has her own local staff. Since 1 January 2009, Fr. Benny Karuvelil CMI has been the rector of the seminary and the other responsibilities also are handled by the CMI fathers.

14. 6. Papua New Guinea

Fr. Joseph Aruviyil served as Bible professor in St. John Vianney Seminary, Diocese of Vanimo, Sandaun Province, Papua New Guinea.

14.7. Peru

Fr. Joseph Areeplackal C.M.I. taught from 1998-2012 at the Major Seminary San Martin de Pores of the Diocese of Chosica, Lima, Peru, S. America, as requested by His Excellency Dr. Norberto Strotmann Hoppe MSC, Bishop of the Diocese of Chosica. Father Joseph was appointed as "Professor Ordinario" on 30 March 2009. The medium of instruction was Spanish and he taught Theology of Creation, Ecclesiology, Trinity and Eschatology. It is worth mentioning that the teaching assignment was a gratuitous service.

14.8. South Africa

The end of apartheid in South Africa had not only political but ecclesiastical ramifications as well. The Apartheid Government could enforce separate seminaries for the white and the black seminarians even within the Catholic Church. The coloured and Indian students were counted among the blacks. St. John Vianney Seminary, Pretoria, catered to the white students and St. Peter's Seminary was meant for the black students. However, both seminaries had white staff members.

During the transition period, there occurred a severe shortage of staff members in the Catholic seminaries. At the suggestion of the South African Catholic Bishops' Conference (SACBC), the Seminary Commission Chairperson, Bishop William Slattery contacted the CMI Congregation for assistance. Fr. Mathew Uppani, from St. Joseph Province, Kottayam, was sent, but he could not cope with the situation there so he returned within a year.

Bishop Slattery again contacted the provincial of St. Joseph Province Kottayam, who agreed to send Fr. Kurian Perumpallikunnel. On 14 February 2002, he reached South Africa. He was appointed at St. John Vianney Seminary, Pretoria, to teach Spirituality. However, after six months, due to the staff shortage at St Peter's Seminary, he was requested to move there and take up the position of Dean of Studies. Until the end of 2007, he held that position and taught various subjects at both the seminaries. He served as a section master as well as coordinator of Spiritual Directors. He had

also rendered pastoral services to the diaspora Syro-Malabarians in that region which eventually became an organized set up of parishes.

In 2006 Fr. Thomas Manickam joined the staff of St. John Vianney Seminary and taught various subjects. Besides teaching, he served as a section master of the students as well. He served the South African Church until his unexpected death in October 2010.

14.9. Tanzania

Fr. Jacob Caesrius worked as an excellent theology professor in the Salvartorian Seminary at Morogoro, Tanzania, and a few other regional seminaries in Tanzania for more than 30 years. He had also engaged classes in many formation houses of men and women religious there.

Conclusion

From the short description given above one can understand the great involvement of the members of the CMI Congregation in the promotion of ecclesiastical education. Imbibing the great charism of their Founding Fathers, who were *Malpans* of the community the members of the CMI Congregation faithfully follow the legacy bequeathed by the Founders. At the same time it is sad to note that there is a sharp decline of interest among the members of the Congregation to engage in research work on ecclesiastical subjects. The major superiors have the great responsibility of motivating and directing the younger minds to undertake serious research in ecclesiastical disciplines. The qualitative life of any local church to a great extent depends on the inner life of the religious communities.

It is also worth recording that the CMIs are also involved in the teaching assignments in different major seminaries in India and thereby continuing the Malpan role of St Kuriakose Elias Chavara.

I do not claim that the names mentioned above are all inclusive. A scientific study of the involvement of the CMI members in ecclesiastical education and their contributions, both in India and abroad is an urgent need, both to evaluate our contributions and to assess them in a critical way. However, the unique contributions of Frs. Placid Podipara, John Britto Chethimattam, Mathias Mundadan, Joseph Pathrapankal, to mention a few, in the various disciplines of ecclesiastical learning remain worth mentioning.

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IN MEMMORIAM

Bishop Mar Jonas Thaliath CMI
(1919-1981)

'Your Memories that never die'

Jonas Bishop Jonas
The path breaking dreamer and leader
The great son of Carmel and truly a legend
Your masterpiece Is Dharmaram

Chorus: Your Memories that never die
Your Memories that give life
Your Memories blaze fire in us
To the endless generations

Pioneer with a passion to a mission
Crossing all the barriers with a vision
Sailing over the tides with an unfailing fervour
Created this garden of virtues

In this living temple of wisdom
Your Faith found the harmony
With sacred and the secular learning
You served his kingdom
With a relentless loving mind

Lyrics: Fr. Benny Nalkara, CMI
Music: Fr. Lijo Pathickal, CMI &Team

Sung by Dharmaram Choir on 31 August, 2019
at the Birth Centenary Celebrations of Bishop Jonas Thaliath, CMI

2
THE ORIGIN AND GROWTH OF DHARMARAM COLLEGE: DREAM AND REALIZATION YESTERDAY, TODAY AND TOMORROW

Dr. Thomas Aykara, CMI

Introduction

On this happy and historic occasion of the Diamond Jubilee of Dharmaram College, we feel bound to thank the Divine Providence for its persevering protection and significant interventions right from its origin and during the realization of this unique and daring dream that was Dharmaram. Dharmaram College was indeed an innovative and prophetic step of the CMI Congregation, the first and the largest indigenous Congregation in India. It was founded by Malpan Thomas Palackal, Thomas Porukkara and Saint Kuriakose Elias Chavara, three eminent diocesan priests. Fervently steeped in the Spirit of the Lord and prophetically involved in the well-being of the Church, they started the Congregation, Carmelites of Mary Immaculate, at Mannanam in 1831. They envisaged and started it as a spiritual movement. It really sprang from their original *Beth-Rauma* experience at Mannanam, an experience that was both transcendent and participative, a creative and daring quest for integrating intense God experience and active pastoral involvement, an integration of ***mountain experience*** (*Beth-Rauma*) and ***experience in the plains*** (*Beth-Hakla*).

1. Founding Fathers and the CMI Seminary Formation

Hailing originally from the Church of St. Thomas Christians of Kerala, the founding trio always worked for and felt with the Church. The bright future of the Church in Kerala was their constant concern. They rightly thought it their duty to give proper training to the clergy of the Church. Consequently, they started the first seminary in 1833 for training priests. They and their successors faithfully continued this noble tradition of ecclesiastical education uninterruptedly until today. The legacy of Ecclesiastical Education has always been an essential part of the CMI genius. It was in 1957 that the Congregation took the historic step of shifting her major study house from Chethipuzha to Bangalore, after having carried it on for 124 years successively, though attached to different monasteries in different parts of Kerala.

The starting of Dharmaram in Bangalore marked a new era in the history of the CMI Congregation. Though right from the days of its beginning, the Founding Fathers had a vision of openness to and integration with different ecclesial traditions, cultures and customs of the people, they had to bear with the imposed legal limitations and unjust geographical restrictions for their works of evangelization. Establishment of Dharmaram in Bangalore was the farsighted and liberative step that prepared the path for wider areas of evangelization outside Kerala. The Congregation received slowly but steadily a revised and re-oriented sense of mission that eventually encouraged the Holy See to give new Syro-Malabar Dioceses to the care of the CMI Congregation. Thus, Dharmaram could successfully enter into the stream of the 'Missionary Unconscious' of the CMI Congregation. It was indeed the beginning of the *re-imaging* of the CMI vision of mission.

The original source of this daring dream of Dharmaram came from Rev. Fr. Jonas Thaliath CMI, later Bishop of Rajkot, a prophetic and farsighted visionary who so fondly cherished this dream from his early days of formation in the CMI Congregation. Rev. Fr. Maurus Valiaparambil, a man of solid spirituality and great vision, then Prior General of the Congregation, had the courage and conviction to take up such a unique and creative project. With the due support of Eugene Cardinal Tisserant, Prefect of the Congregation for the Oriental Churches in Rome, the 'Founding Dharmaram Trio' could start the realization of this great dream. Just as the united vision and shared experience of our Founding Fathers had started the CMI Congregation at Mannanam in 1831, similarly, this Second Trio of Dharmaram tried to give a new momentum to the original spiritual movement by re-vitalizing it with a new focus on mission *ad Gentes*.

2. Rooted in the Legacy and Open-minded for a Creative Concord

Ecclesiastical education imparted by Dharmaram tried to be faithful to the original CMI legacy and kept building on the original genius and identity of the Congregation. Drawing inspiration from the zealous quest for a creative concord that the members of the Congregation inherited from the Founding Fathers of Mannanam, Dharmaram tried to carry on the same inner quest with the right rootedness in the CMI identity and creative-openness to pluralism in thoughts and approaches. Dharmaram's vision of priestly and religious formation has always been a holistic one. Being faithful to the Oriental, Carmelite and Indian roots of the CMI identity, Dharmaram tried to open her vision to inter-ecclesial, inter-religious, inter-cultural and inter-disciplinary approaches in her thought patterns and formative methodology.

Following the far-sighted footsteps of the predecessors, all their successors at Dharmaram worked hard with deep commitment and great passion to expedite its

growth. Deeply committed and highly competent successors like Fathers Canisius, Januarius, Paulinus, John Britto Chethimattom, Chrysostom Ponnampurayidam, Lucas Vithuvattickal, Mathias Mundadan and several others cooperated wholeheartedly and made this wonderful dream really happen. Dharmaram during the last six decades has achieved admirable growth and made substantial contributions to the Church and the society. Publication of numerous books and five research journals of reputation, the organization of several national and international seminars, research contributions of the faculty, great training contributions made by Dharmaram Vidya Kshethram, the organic evolution of Dharmaram College, lasting services rendered by different centres like C.S.W.R, the contributions of I.O.C.L (Institute of Oriental Canon Law), Vinaya Sadhana (Institute of Formative Spirituality and Counselling) and the increasing number of students, especially the large groups of post-graduates, etc., express eloquently the fast and flourishing growth of Dharamaram in her academic pursuit.

Reflecting prayerfully and thematically on the original vision of our Founding Trio at Mannanam, we see the harmony and concord between the *Beth-rauma* experience and *Beth-hakla* experience (Mountain experience and experience in the plains). Bishop Jonas Thaliath, the original visionary of Dharmaram College, had as his understanding of Theology, *Fides Quaerens Harmoniam Vitae*, (Faith seeking harmony of life), had in fact the same quest for harmony and concord. It is a quest for a harmony between the Sacred and the Secular, harmony with the world, harmony with nature. The central theme running through the CMI vision of ecclesiastical education is this passionate quest for a creative concord in thought and action.

Safeguarding the same inner quest for creative harmony, the CMI Congregation, in the light of Vatican II, started placing more focus on contextualized formation. Consequently, 'Formation in Context' became an important item on the formation agenda of the Congregation and that of Dharmaram. As part of the growth of Dharmaram College, more training centers for Philosophy and Theology were started in different parts of the country. Darsana Institute of Philosophy at Wardha, Samavaya Theologate at Bhopal, Rishikesh and Kolchur were the results of the organic growth of Dharmaram College. Moreover, the same inner quest that motivated and nourished the growth of the CMI ecclesiastical education centered at Dharmaram helped the CMI leadership to take up the new contextualized Ashta Seminary in the Archdiocese of Bhopal and at another National Seminary in Namibia, Africa. Thus, Dharmaram could and did motivate the entire CMI Congregation to take up with courage and conviction more creative and relevant initiatives for building up the Church of the Lord, an inspiring passion of the CMI Founders, especially that of Saint Chavara, a pastorally oriented theologian and a socially committed Saint.

3. Rooted in the Identity and Vigilant to be Creative

While we gratefully recollect and proudly narrate the origin and growth of Dharmaram on this occasion of the Diamond Jubilee, we have to be vigilant not to become stagnant in the realization of the dream already achieved. We, the privileged inheritors of this Dharmaram Dream, have to continue to dream for the future more creatively. It is extremely important to pay serious attention to silence within us, silence residing within the existing dream, namely, the very Dharmaram, so that we can listen to the stimulating and silent voice of the Spirit who really enables us to dream for the future. Deep inner silence has to stimulate us significantly.

The CMI Congregation in general, Dharmaram College and other extended centres of Dharmaram College in particular, are beautiful realizations of the wonderful dream that we CMIs are. Rootedness in our identity and openness to diversity is the basic condition for having healthy and creative dreams. We have to be clearly aware of our identity, we have to love it and be proud of it. The power of identity is the real source of dreams for the future. At the very heart of reality there is unity and multiplicity, the very human existence is essentially a co-existence. In the centre of subjectivity there is inter-subjectivity. The nature and meaning of reality in general and of human beings in particular, is one of discordant concord, unity in plurality and plurality in unity.

Accepting this absolute need of openness in our thoughts, Dharmaram has to keep intact the fact of diversity and pluralism. Deeply spiritual and keenly sensitive to the diverse contexts, our Founding Fathers were men of daring dreams who could take several prophetic steps for the mission of the Church and the wellness of the people around them. Involved though they were in time and space, they were not prisoners of their limited thoughts and partial perceptions. The vision of Dharmaram was rooted in its identity, but always open to diversity and pluralism. Hence, Dharmaram has to continue courageously her unique vision of openness and creative concord.

Right from 1833, the Ecclesiastical education initiated by our Founders, especially from Dharmaram days in Bangalore and elsewhere, we, their followers, have tried to be faithful to this vision. Experience is the fertile field of mature thoughts. Original, healthy and unique thoughts are born from the sedimentation of personal experiences and not from borrowed ideas and undigested theories swallowed from others. Real thoughts are to be personally thought out. In the process of thinking out our own thoughts we have to be extremely careful not to be closed and absolute, but to be positively open and insistently inclusive. Sincere and serious thinkers are really aware of their thoughts and their limits; and hence, they are receptive and appreciative. A positive and open attitude, in thinking and acting will enable us to dream creatively for the future and for others. Dharmaram must strengthen her positive attitude and

open prophetic paths of creative co-operation among the centres of priestly training, in India and outside. It is high time that Dharmaram take serious and systematic steps for developing a unique Dharmaram School of thought.

The ecclesiastical education that we the CMIs, have been trying to impart in general and particularly at Dharmaram and other extended centers has tried to be faithful to this quest for creative concord, especially in the concrete context of India, by integrating Oriental, Indian and Western traditions harmoniously and healthily. Dharmaram kept on trying to develop, at least to a certain extent, a creative Concord and maintain her inner quest for it. To give more creative and innovative thoughts to this central quest for creative concord in general and to give leadership in particular areas of the present challenges we face, is our most important dream for the future. Rooted deeply in our CMI and Dharmaram identity and open to many diversities existing around us, we have to take new daring steps for a creative Concord in our philosophical and theological activities. Reflecting further on this main dream of greater quest for a creative Concord in our vision of Dharmaram, we have to give more effective thought to leadership in ecclesiastical education; it is an urgent duty of Dharmaram.

The CMI tri-dimensional identity consciousness, Oriental, Indian and Carmelite, must play a more significant role in the training programme of Dharmaram, especially the prophetic, far-sighted and inclusive vision of St. Chavara. His love for and commitment to the Church in general and to the Syro Malabar Church in particular must help Dharmaram to work for an inter-ritual and inter-ecclesial open ecclesiology, promoting a better Indian and global mission. We are called to give new and effective leadership in the field of evangelization, especially in the recent context of the All-India jurisdiction granted to our Syro Malabar Major Archiepiscopal Church.

While we give right emphasis to reflection and research at Dharmaram, we also have to strengthen the realizational dimension of our ecclesiastical education. Education must lead to assimilation and realization leading to authenticity in life. Presence is the most eloquent and the best effective preaching. Priestly training must lead us not only to academic excellence but to authentic witnessing. **A dream methodology**, giving due attention to the mysticism of Indian genius should be systematically evolved by Dharmaram as early as possible. Inspiring and positive presence, human and humble behaviour, appreciative and simple style of life are real values in priestly life. Dharmaram shall promote these important attitudes.

Dreams are wonderful treasures, having a variety of wings. Dreams well up from our individual and collective unconscious. At the heart of this **CMI Collective Unconscious**, there lies the ever energizing genius of our Founders, especially that of St. Chavara, the perennial life and light of the CMI spiritual movement. The Founders of the CMI Congregation and the Forefathers of Dharmaram, the heart of CMI

ecclesiastical education, accompany us vividly, and stimulate us to dream daringly and positively. We are blessed to be the inheritors of this great dream. But, we have the duty to keep on working effectively for its continued realization. We need not only to continue the present dreams, but we are duty bound, following their dynamic spirit of daring and prophetic nature, to dream even bigger dreams.

Conclusion

Our Spirit-filled Founders and visionary Forefathers understood prophetically the great role of ecclesiastical education having a holistic vision and contextualized focus. They thought ahead of their time and space, they stood with the people and for the people. Their basic vision was genuinely spiritual and their main vision was the people of God. Hence, the ecclesiastical education they tried to promote had this vision and mission. The great and challenging dream of Dharmaram has to reach out to many more creative and innovative fields and needs to transcend time and space, cultures and continents. Creative Concord of these three basic traditions, Oriental, Indian and Western, has to be healthily continued and creatively developed for the future.

Let Dharmaram continue to be an ever dynamic an incessantly innovative dream of the entire CMI Congregation, a stimulating spiritual movement initiated by our Founding Fathers. Let the unshakable trust that our beloved Founder St. Kuriakose Elias Chavara had in the providence of God guide and protect us in all our future steps of Dharmaram. Let Dharamaram, our proud heritage, grow and flourish, drawing life and light from the Sacred Heart of Jesus, the perennial garden that is Dhrarmaram. This is our sincere prayer, great hope and fond dream on this historic occasion of its Diamond Jubilee.

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3
DHARMARAM: THE PIONEERS' PROGRESS:
DAWN OF A NEW ERA

Dr. Thomas Kadankavil, CMI

Introduction

The establishment of seminaries and training centres for the clerical candidates in the Church of St. Thomas Christians had developed as a prominent legacy of the old and present generations of the CMI congregation. I is also well recognized in the Constitutions of the congregation: "The theological training and formation of the candidates to priesthood was an important field of our apostolate from the beginning of the congregation. We shall preserve this heritage by making use of every opportunity for the ministry of forming spiritual animators of the people of God" (Art.74).

Started as a study house for the training of the members of the congregation at Bengaluru, the seminary now known as Dharmaram College has grown in the course of time into an Athenaeum with the special feature of co-education. An acquaintance with the agony and ecstasy of the pioneers and the progress they made with their unfailing faith in the divine destiny is the best tribute we could pay them, so as to make the present authorities conscious of their indebtedness to the past and their duty to be faithful to the ideals they stood for.

1. The Exodus

A seminary was opened at Mannanam in 1833, to train both diocesan and religious candidates for priesthood. Until 1857 the monastery at Mannanam was the only Novitiate and Study House of the congregation. From 1855 to 1886 the candidates for religious life were regarded as novices until ordination and after ordination they were permitted to enter the one-year canonical novitiate, at the end of which they were permitted to make their perpetual vows in the congregation. The early important study houses were at Mangalore (1891), Mutholy (1914), Chethipuzha (1918) and Pune (Carmel House, 1951). With the promulgation of Canon Law for the religious in the Oriental Churches in 1952, a clear distinction between the novitiate, the early religious training institute and the institute for academic training as an independent institute clearly emerged.

The need for an institute for higher learning both in religious and secular subjects was highly felt among a band of the members of the congregation who had training in various universities in Rome. It was Fr. Jonas Thaliath who took the leading role in bringing the needed changes in seminary formation. For a long time the congregation was deliberating on taking its training centre outside Kerala and bought a plot of land at Kottagiri for this purpose. The young novice Jonas Thaliath was dreaming of the congregation having an ideal full-fledged seminary and to his mind Kottagiri was not an ideal place for constructing a seminary. While he was doing his postgraduate studies in Canon Law in Rome, he wrote to the then Prior General Fr. Maurus Valiaparambil, about his plans for having the common seminary of the Congregation in Bengaluru. The proposal was accepted and a plot of land was acquired, disposing of the one the congregation had at Kottagiri.

The seminary started by the founding fathers at Mannanam in 1833 was in the name of St. Joseph. When the seminary at Chethipuzha evolved as a common study house for the congregation, it became known as Sacred Heart Study House. At the time of the shifting of the seminary to Bengaluru in 1957, that name was given an Indian version as Dharmaram College, meaning "garden of virtues," obliquely referring to the Sacred Heart of Jesus which is in fact, the garden of all virtues par excellence. The traditional term "seminary" also was changed into college, referring to an institution for higher secular learning. The new christening was in a way indicative of the direction the training was to be geared in the course of time.

It was on 27 May 1957 that 12 teaching staff members and 85 students and other non-teaching members, holding the banner of the Sacred Heart, entered the Promised Land at Bengaluru to begin a silent revolution in the field of religious and clerical training for the members of the congregation. The pioneer team which took the trainees to Bangaluru, according to the first Directory 1958-1959, consisted of the following 12 priests: 1) Fr. Chrysostom (Rector), 2) Fr. Amos (Bursar), 3) Fr. Januarius, 4) Fr. Canisius, 5) Fr. Fabius (Administrator), 6) Fr. Paulinus, 7) Fr. Jonas, 8) Fr. Lucas, 9) Fr. Theophane, 10) Fr. Mansuetus, 11) Fr. John Britto, 12) Fr. Eustachius. These fathers were very conscious and careful not to take steps that might be looked upon by the senior members of the congregation with a sense of apprehension and fear about the way the junior members of the congregation were being trained. A decade passed uneventfully, with the *gurus* keeping the traditional ways of religious life intact. But with the establishment of Christ College in 1969, the second period of development dawned with the rapid and radical changes introduced in the syllabus and the curriculum of the seminary. It was a time when the seminary came out of its early tutelage to take bold steps.

2. Pioneers in the Early Scene

The twelve members of the staff referred to above deserve special regard for it was they who bore the brunt of the early struggle to get the seminary established at Bengaluru. The teaching staff, besides their teaching assignment, carried out one or the other services required in the community. Fr. Chrysostom, the first rector of the college was a saintly man in whom tradition and modernity blended happily. Frs. Januarius, Lucas Vithuvattickal, Eustachius, and Mansuetus were the masters/guardians of the students. Fr. Lucas was the health minister who tenderly attended to one or the other ailments of the students in acclimatizing themselves to the Bengaluru weather. He also became well-known and thankfully remembered by the whole congregation for the herculean task he performed in preparing the '*Positio'* for the canonization of St. Kuriakose Elias Chavara.

The second rector of Dharmaram College, Fr. Canisius Thekkekara, held a doctorate in Sacred Scripture, and one may even say, was a personification of sanctity itself as is now evident from the fact that he is now declared a Servant of God, waiting for his canonization in the course of time. The next four rectors of Dharmaram, namely Fr. Jonas Thaliath, Fr. Theophane Kanjooparambil, Fr. John B. Chethimattam and Eustachius Thottan also hailed from the first generation of teachers at Dharmaram. Fr. John B. Chethimattam was an eloquent speaker and debater, establishing wide contact with the intellectual circles in the country and abroad. In short, all the members in the first batch of the teaching staff were specially gifted members who committed themselves heart and soul for the orderly and effective running of the seminary. Here, however, we select a few for special consideration. Fr. Januarius Pallathuruthy and Fr. Paulinus Jeerakath from the first batch of the staff were made in the course of time bishops of Chanda and Jagdalpur Dioceses respectively.

2.1. Fr. Maurus Valiaparambil (1901-1983)

Fr. Maurus was elected Prior General on February 23, 1953, by the General Chapter held at Mannanam, presided over by the Apostolic Visitor Bishop Bonaventura Arana OCD, of Vijayapuram Diocese. The Apostolic visitor declared in this Chapter that the congregation is divided into three provinces by the instruction he had received from the Congregation for the Oriental Churches. Fr. Maurus during his two terms in office immediately after the division of the congregation into provinces guided the growth of the congregation very successfully. One of the daring decisions he and his Council took was to establish a common study house at Bengaluru.

Conflicting views were there among the members with regard to the starting of the common study house outside Kerala. A section of senior members feared that such an attempt would cause erosion of religious values and culture from the young clerics

which would be disastrous to the congregation as well as to the Syro-Malabar Church. Convinced by the enlightening intervention of Fr. Jonas Thaliath and supported by Eugene Cardinal Tisserant, the Secretary of the Congregation for Eastern Churches, Fr. Maurus took the historic decision to start the common study house at Bengaluru and tactfully won over the initial opposition of the local hierarch Archbishop Thomas Pothacamury.

In his reminiscence of the building up of Dharmaram College Bishop Jonas Thaliath writes, "I should remember here the persons who have contributed very significantly to the evolution of the vision and its realization. First and foremost comes His eminence Eugene Cardinal Tisserant ….Fr. Maurus was for thirteen uninterrupted years the Prior General of the Congregation, coinciding with the formative stages of Dharmaram. I consider Dharmaram as a perpetual memento to Fr. Maurus' farsightedness, vision and love for the congregation."[1] On July 16, 1955, addressing a small gathering of the eminent personalities, Fr. Maurus spelled out in a few words the inspiration and guiding spirit behind the establishment of the study house in Bengaluru. "This date and the event of laying the foundation stone of our Scholasticate will pass on to the posterity as a historic one…This year marks an event of very great importance to the entire congregation and even to the whole of India, since it is the centenary of the first indigenous religious congregation of India… In the fast changing economic and social set up of free India, we are obliged to think of an institute of studies with more elaborate curricula and syllabi and constituted in an atmosphere fully calculated to achieve university standards…"[2]

2.2. Fr. Jonas Thaliath (1919–1981)

The pioneering efforts of Fr. Jonas to establish a study house for the congregation started even while he was a novice at Ambazhakad. He dreamt about an ideal major seminary for the congregation, and Fr. Canisius, his co-religious recollects their life in Kandy: "Three of us - Br. Januarius, Br. Jonas and myself - were sharing one large room partitioned by screens. We used to share our experiences almost every day. Life in the seminary inspired us to such an extent that we picked up a lot from there to shape our vision of our own Scholasticate. …The experience of Kandy had been afterwards a subject of constant reference in our discussions on the details of our Scholasticate and eventually of Dharmaram College, of which Fr. Jonas was the architect par excellence" (KPJ, p.30, 31).

Fr. Jonas himself writes about his involvement in the establishment of Dharmaram: "During my novitiate, the idea was there before my eyes… You might think me crazy,

[1] K. P. Joseph, *Bishop Jonas*, p. 57 (hereafter abbreviated as KPJ with page numbers).

[2] Thomas Kadankavil, (ed.) *Luminous Stars of CMI Congregation*, Vol. I, 2013, p. 157 (hereafter abbreviated as LS with page numbers).

but it was a fact that right from the time I was out of novitiate I started drawing plans of the future Scholasticate as a pastime. ... My own experience at different study-houses gave me golden opportunities to look for ideas that could be integrated into the idea of the scholasticate we wanted for our congregation….During my study in Rome, when I was asked by Fr. Maurus, the Prior General, to take up this work I had in my mind very concrete ideas regarding an ideal Scholasticate, most of which were shared also with my companions" (KPJ, pp. 56, 57; LS, p. 125).

Fr. Jonas himself writes about his involvement in the selection of the site. He wrote a letter as the convener of the four-member committee to Eugene Cardinal Tisserant about the suitability of Bengaluru for the study house, because it was a cosmopolitan city where cultural meeting and exchange were possible for up-to-date and timely training for the students. The letter convinced the Cardinal that Bengaluru was the right place and so he immediately granted permission to go ahead with his plan. The detractors and the proponents of Kottagiri, Malabar and Alwaye were surprised by the ease with which Fr. Jonas was able to get the permission in favour of Bengaluru (KPJ, p.6). It was in a letter to the Prior General dated December 1, 1955, that Fr. Jonas mentioned for the first time the name Dharmaram for the new institution. The motto he proposed was the Sanskrit version of Proverb 9: 19. "Fear (devotion) of God is the beginning of wisdom," namely *Ishabhakti paramjnanam* was an unmistakable indication that the institute was going to function recognizing, respecting and absorbing Indian spiritual values.

Dharmaram Dairy and coconut farms were the dream projects of Fr. Jonas, believing that a cow and a coconut tree could financially support a student and make Dharmaram self-reliant. He believed that the students of Dharmaram who became initiated into the know-how of dairy farming could use this skill and knowledge to start similar activities in the mission centres where they volunteered to work. By 1960, when the major structures in the campus had been completed, the Dharmaram Dairy Farm had become one of the finest dairies in and around Bengaluru: (LS, p.130). Fr. Jonas was at first the dean of studies at Dharmaram and then became its third rector from 1966-69. During this term he started the initial works with regard to the beginning of Christ College, including the construction of necessary buildings for the college.

In the All India Seminar held at Dharmaram College from May 15 to 25, 1969, Fr. Jonas as the Rector was given a key position in conducting the seminar and this event brought him into the national limelight. When his term as rector was over he was appointed Additional Deputy Secretary General of CBCI at New Delhi in the month of August 1969, and so he was relieved from his duties at Dharmaram. Till then Fr. Jonas had no project or interest other than Dharmaram. But when he was made the Bishop of the Diocese of Rajkot he was totally committed to the new responsibility entrusted to him.

2.3. Fr. Canisius Thekkekara (1914-1998)

Reference has been already made to the role Fr. Canisius played in shaping the Dharmaram legacy. It is a matter of joy for the CMI congregation that the 21st Synod of the Syro-Malabar Church gave consent to the diocese of Irinjalakuda to initiate the process of canonization of Fr. Canisius. We hope and pray that this saintly soul will be declared a saint in the Church in due course of time. Canisius Endowment Lectures were instituted at Dharmaram Vidya Kshetram in 2010, in response to the general interest on the issue to promote Canisius' Studies in the field of spirituality.

2.4. Fr. Januarius Palathuruthy (1913–1995)

While Fr. Jonas was a specialist in Canon Law and Fr. Canisius a scholar and expert in biblical studies, Fr. Januarius was a born philosopher, groomed in the company of the former two fathers. When Fr. Jonas was immersed in the physical layout of the institution and establishing it on a solid economic foundation by developing cattle and agricultural farms, Fr. Januarius was given the charge of personal grooming of the students, besides the teaching of philosophy and allied subjects. With the first batch of students he reached Dharmaram in May 1957. He was the Master of the senior students and was very original and creative in guiding them.

Soft spoken, gentle and often in a reflective mood in behaviour, Fr. Januarius was known among his colleagues and students as a philosopher who could easily convince his audience about the viability and fruitfulness of the ideals and plans he proposed. After five years of service at Dharmaram he was made the Exarch of Chanda Mission, the first mission territory entrusted to Syro-Malabar Church for evangelization (LS p.258). Through his life mission he demonstrated how direct evangelization is possible taking into account the Oriental, Carmelite and Indian characteristics of the Carmelites of Mary Immaculate.

3. The Development of a Legacy

As Dharmaram College is celebrating the Diamond Jubilee of its foundation in the legacy of its development we may identify four distinct stages, namely, 1) the early decade preserving the age old monastic tradition, 2) the establishment of Christ College in 1969, to provide secular education to the trainees, 3) the establishment of the Faculty of Theology on July 3, 1976, and 4) the declaration of Christ College as Deemed University on July 23, 2008. Though no one can deem himself as a veritable prophet of the future developments, one who is acquainted with the growth of Dharmaram College can easily surmise that it will become, as it would celebrate its Platinum Jubilee within a decade, an institution with global outlook serving the Church Universal.

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4
THE VISION AND MISSION OF DHARMARAM: ITS MEANING AND MAKING

Dr. Joseph Pathrapankal, CMI

The late Eugene Cardinal Tisserant (1884-1972), who was a Cardinal of the Roman Catholic Church for 36 years from 1936-1972, had a great influence on the healthy administration of the Church during the troublesome period of the 20th century. He was a world famous biblical scholar, well-versed in the cultural background of the Bible. His personal motto was "Ab Oriente et Occidente": "From the East and from the West." He was very correct insofar as the ancient cultures and civilizations of the world have their origin in the East. The Sacred Scripture, both the Old Testament and the New Testament, has its origin in the East. Jesus of Nazareth and his family traditions all belong to the East. It was through Paul, the former Jewish theologian, who became the zealous apostle of the risen Christ, that the biblical message was taken from the East to the West. Most of the Patriarchal Churches have their origin in the East and the task of the Patriarchs of these Churches was to preside over the "charity of the Churches." The prevailing and predominant monolithic and pyramidal concept of the Church, which was inherited from the Christian Emperor Constantine, is the heritage of the West. In fact, even the *Lumen Gentium* of Vatican II is basically modeled on the later Western Church. It is a historical as well as a theological reality, an anomaly we have to live with and survive. It is certain that, as a biblical scholar, theologian and well-versed in the history of the Church, Cardinal Tisserant decided to have as his motto of life and ministry in the Church as "From the East and from the West."

When Cardinal Tisserant became the Secretary of the Congregation for the Eastern Churches in 1936 at the age of 52, he began to study the history of the Eastern Churches, a forgotten side of the Roman Catholic Church for centuries. Among them, the most mutilated as well as forgotten Christian community, was the Syro-Malabar Church with its roots in the preaching and ministry of St. Thomas, one of the daring apostles of Jesus Christ. The Cardinal also came into contact with a great scholar in the precarious history of the St. Thomas Christians ever since the arrival of the Portuguese military and missionary groups with their Western might to the shores of Kerala. It was Fr. Placid Podipara (1899-1985), a member of the Carmelite

Congregation, officially founded by St. Kuriakose Elias Chavara in 1855, who studied the entire history of the nefarious designs of the European missionaries to destroy the identity of a Christian community founded by St. Thomas, the Apostle, during the first century of the Common Era. Cardinal Tisserant also studied the whole history of the St. Thomas Christians against the background of this sad history.

In 1953 the Cardinal came to Kerala to have a closer study of the Church of the St. Thomas Christians. Among other things, the Cardinal realized that the future growth of this Church greatly depended on a meaningful and realistic education of the members of the first indigenous religious community in India, so that these well-trained priests and those who are trained in their seminary would take up the task of training the people inside and outside the borders of Kerala to regain their authentic identity as the St. Thomas Christians. It was not a question of merely restoring the antiquated identity of the community of the first century C.E., but of updating it to make it a dynamic community in India as a whole. With this objective in his mind, Cardinal Tisserant blessed the foundation stone of the future Seminary, which he wanted to be built outside Kerala. He also had realized that this first indigenous religious community was founded by three St. Thomas Christian priests, the first two of whom were Professors in a Seminary in Kerala, namely, Malpan[1] Thomas Palackal, Malpan Thomas Porookara, and the youngest one, Kuriakose Elias Chavara, who later became a scholar in many Eastern and Western languages. In 1833 they had already started a seminary in Mannanam for the theological formation of priests in Kerala, an important task of the Church, but one that had been neglected because of the lack of leadership from among the St. Thomas Christians. It is a sad story that in 1841 and 1846 both Malpans passed away. So the future of the community and its destiny were to be taken care by the hands of Fr. Chavara, who in his own prophetic manner started guiding the small community in Mannanam. He started a printing press and Mannanam and a Sanskrit school in 1846 by inviting a Hindu Sanskrit teacher, a Variar. The seminary started by the Founders in 1833 in Mannanam functioned to impart priestly education and formation both to the religious and the diocesan seminarians and it continued to exist and serve the St. Thomas Christians till 1894, and later it was re-founded in 1918 in Chethipuzha in the diocese of Changanacherry as the Scholasticate of the Carmelite seminarians.

During his visit to India, Cardinal Tisserant also realized that the future of the Syro-Malabar Church and the holistic growth of the St. Thomas Christians depended on a healthy theological growth of this Church in a wider context. Before he left India, on December 8, 1953 he blessed the foundation stone of the future philosophical and

[1] 'Malpan' is derived from Syriac language, and it means an authentic teacher, equivalent to 'professor' in our times.

theological scholasticate in the Prior General's house in Ernakulam and told the prior general to have this future scholasticate built outside of Kerala, in order to have its presence and growth in the larger and wider context of India.[2] Several proposals were made about where this scholasticate was to be situated. Some Fathers suggested cooler places, such as Kottagiri. But Fr. Jonas Thaliath (1919-1981), who had just returned from Rome after his doctoral studies in Oriental Canon Law, insisted on having the new Scholasticate in Bangalore, a city that was slowly growing towards a cosmopolitan city. With the help of his own uncle, he acquired a plot of land in the outskirts of the city. The foundation stone of the new scholasticate was laid by Archbishop Thomas Pothackamury of Bangalore. Fr. Jonas undertook the building of the scholasticate and in two years a part of a wider plan was ready to shift the Sacred Heart Scholasticate from Kerala to Bangalore. On July 23, 1958, the Papal Pro-Nuncio, Archbishop Knox, formally inaugurated the new scholasticate and the regular teaching of Philosophy and Theology started functioning as usual, but in a quite different ambience, with very limited facilities, but having an opportunity to widen the horizons and the vision of the seminarians to understand the wider possibilities of their future mission. The motto of the seminary was the Sanskrit "*ishabhakti paramjnanam*", meaning: "*devotion to God is the supreme wisdom*."

The first major issue was giving a meaningful name for the scholasticate. While most of the seminaries and scholasticates in India had the name of a saint as their patron or patroness, the authorities of the CMI Congregation decided to give to the new scholasticate a meaningful Sanskrit name, the authentic language of India: "*Dharmaram"*, the *arama* of *dharma,* the "*Garden of Dharma"*, meaning thereby that this scholasticate is a place where the candidates are being trained in a garden for the practice of Dharma as their *leitmotiv.* Henceforth, the growth of Dharmaram was very fast. True to her name, Dharmaram from its inception gave special attention to the Indian and Eastern orientations in its academic, spiritual, liturgical, and cultural endeavours and promoted inculturation, inter-culturation, dialogue and ecumenism in the Church and also in the country as a whole. In 1965 Dharmaram College

[2] It seems that Cardinal Tisserant was more concerned about broadening the dimensions of the existence and the creative operation of the St. Thomas Christians than about the restoration of the minutiae of their Oriental Rite. As a matter of fact, the Oriental Rite prevailing in Kerala till the arrival of the Portuguese missionaries in India was equally a foreign Rite to the Indian Christians. In order to make any Rite anywhere in the world meaningful and relevant, it has to adapt itself to the culture and other realities of a country and its people. Rites in the Church are created and developed by humans with their own theological and cultural limitations and so they are not to be considered as divinized and fixed for ever. As a pilgrim community on the way, according to *Lumen Gentium,* every individual Church has the right and duty to adapt its Liturgy and its rubrics to its own culture and the prevailing mindset of the members of that Rite. It is doubtful whether this basic truth is considered as relevant and necessary by the Syro-Malabar Church today.

was affiliated to the Pontifical Gregorian University, Rome, whereby the students completing their Theological Studies received a Bachelor's Degree in Theology. Early in 1971, Dharmaram College instituted a Centre for the Study of World Religions *(CSWR)* in order to study and discover the variety and beauty of the various religious traditions characteristic of India. The missionaries who had invaded India together with their political counterparts, with their plans for economic gains, had shown little respect towards the religions of India and the heritage of this nation. This was a major mistake that was to be corrected and a new vision to be cultivated by this new Philosophical and Theological College.

Realizing the creative progress and growth Dharmaram College had achieved in 19 years, in 1976 the Congregation for the Catholic Education, Rome, by its Decree, *Nobilissimae Indiarum Gentes*, erected and elevated Dharmaram College as a Faculty of Theology with rights to confer the Degrees of Bachelor and Licentiate in Theology as well as the Doctorate in Theology. Hence the name of Dharmaram was changed to Dharmaram Pontifical Institute. Convinced of the sudden and healthy growth of the Faculty of Theology with its timely and mature development, the Congregation for the Catholic Education, Rome on December 8, 1983, by its Decree, *Antiquissima Indorum philosophica ac religiosa Traditio*, erected also a Faculty of Philosophy in Dharmaram Pontifical Institute, thus making it a Pontifical Athenaeum with rights to confer the Degrees of Bachelor and Licentiate in Philosophy as well as the Doctorate in Philosophy. In the Statutes approved by the Congregation for the Catholic Education on November 7, 1986, the Pontifical Athenaeum was re-christened as Dharmaram Vidya Kshetram (*DVK)* to make it sound as a religious and Indian reality. DVK is one of the two Athenaeums in India, the other being Jnana Deepa in Pune. In 1983 Darsana Institute of Philosophy at Wardha was started as an Extension Centre of Dharmaram, and in 1994 Samanvaya Theological College was started as an extension centre of DVK, offering courses leading to the Bachelor of Theology. Samanvaya, meaning "Integration*"* envisions a theological training programme focusing on the Church's evangelizing mission in the northern parts of India.

Dharmaram Vidya Kshetram, in response to the requests from bishops and major superiors of religious institutes, in June 1992 started a Diploma programme of one academic year of systematic and practical courses of study for the formation personnel of various religious congregations and dioceses. The aim and goal of this programme is to prepare competent personnel who can foster holistic growth in themselves and also in the trainees entrusted to them. Realizing the meaning and purpose of this programme of studies, the Congregation for Catholic Education in 2003 approved and authorized the Faculty of Theology, DVK, to grant the Master of Arts in Formative Spirituality and Counselling to those who successfully complete the two years programme. This programme of studies has the proper blending of culture and faith, spirituality and

psychology and that between the academic and practical aspects of life. A biannual Journal, titled *Vinayasadhana* is being published from DVK with various reflections on the meaning and importance of a genuine and in-depth spirituality in our times

Another major development of *Dharmaram Vidya Kshetram* was the establishment of an Institute of Oriental Canon Law aggregated to the Pontifical Oriental Institute in Rome on 14 July 1999. This Institute is the first one to be aggregated to the Faculty of Canon Law at the Pontifical Oriental Institute in Rome (the second one is at St. Thomas Apostolic Seminary, Vadavathoor) and it caters to the specific situation of the Church in India, where the original Church was the Oriental Church, which now exists as two Oriental Churches, together with the Church of the Latin Rite. It is consoling and encouraging to observe that after many centuries of marginalization and discrimination the two Oriental Churches in India now enjoy mutual recognition and collaboration with the Latin Church, something that is long overdue. It may also be noted that Vatican II, in spite of its broad and holistic approach to the world and to religious pluralism in the world, has not been mature enough to recognize the Oriental reality of the Roman Catholic Church with its Patriarchal system and the theology of "presiding over the charity of the Churches," a theology that is clearly visible in the book of Revelation (Rev 2:4). The Patriarchal system of understanding the Church stands as a corrective force for the prevailing pyramidal understanding of the Church, which unfortunately is gradually influencing also the Oriental Churches. The disciples of Christ then and now cannot afford to maintain the "mind of Christ" (Phil 2:5) too long, Jesus Christ "who came not to be served but to serve, and to give his life as a ransom for many" (Mt 20:28). A journal, *Justitia,* embodying the reflections and new findings of canonical discipline in the Church and society is being published by this Institute. It offers several studies on the various issues of Canon Law in the social and ecclesial life of the Christians.

Growing as a premier centre of learning and research in the areas of theology, philosophy, canon law and spirituality, in 1989 DVK developed a separate and independent campus for itself, manifesting its grandeur and intellectual ambience. Thanks to the generosity of our benefactors, especially in Germany, such as Missio, Aachen, the Diocese of Rottenburg/Stuttgart and the Archdiocese of Köln, we could complete the Administrative Block, Theology Block, Philosophy Block, Postgraduate Hostel, Adhyayana Hostel and Cafeteria. Later, a full-fledged and modern library was built with its many innovative systems and collections of books for all the areas of scientific study and research in Theology, Philosophy, Canon Law, Spirituality and all areas of a wider knowledge in our times. There are many students in Theology and Philosophy and Canon Law as well as a good number of doctoral students engaged in exploring various areas in their respective disciplines. The construction of a large and well-furnished Research Centre on the DVK campus has added to the grandeur of

DVK which has all facilities for post-graduate studies in Theology, Philosophy, Canon Law as well as Spirituality and Counselling. It has also a magnificent auditorium for special events during the academic year.

In order to foster academic and cultural growth, DVK Athenaeum has entered into the affiliation of three Theologates in and around Bangalore as well as two Philosophates. Through these affiliations DVK tries to improve the quality of philosophical and theological formation of future priests and religious in their fruitful and challenging ministry in the Church and in the world. What we need today is not a bookish understanding of theology and philosophy, but rather an experiential and personalized encounter with the Word of God contained in the Sacred Scripture as well as in the sacred books of other religions. DVK maintains a healthy relationship with other centers of learning, such as St. Peters Pontifical Institute, Bangalore, and organizes mutually beneficial academic programmes. In order to foster ecumenical co-operation in theological and related studies, DVK has entered into a contract with the United Theological College, Bangalore. DVK has also very cooperative academic relations with the Ecumenical Christian Centre (ECC), Whitefield Bangalore. In December 2016, Prof. Dr. Mathew Chandrankunnel, Professor of Philosophy at DVK was chosen as the Director of ECC, the first time a Catholic philosopher occupies the official seat of the widely known Ecumenical Christian Centre. DVK is also a member of the International Federation of Catholic Universities (IFCU) and of the Conference of Catholic Theological Institutions (COCTI). A Memorandum of Understanding (MoU) was signed between the Dean, Hoger Instituut voor Wijsbegeerte (HW), Leuven, Belgium, and the Dean of the Faculty of Philosophy, Dharmaram Vidya Kshetram, Bangalore, India, on 23 May 2007, which was subsequently renewed in 2011. This MoU envisages a legitimate exchange of staff and students between the consenting faculties, based on the mutual recognition of the degrees.

In order to spiritually and historically relate the DVK and its magnificent growth to its original and authentic roots in the first-ever seminary started in Mannanam in 1833 in 2014, DVK has opened the Kuriakose Elias Chavara Study House to foster the priestly formation of candidates from dioceses and religious congregations which do not have their own formation facilities in Bangalore. With this facility, DVK offers a new opening for integral priestly formation in a wide and scholarly atmosphere of philosophical and theological ambience, thereby recalling the roots of theological formation by the founding fathers of the CMI Congregation. Related to this new venture, in 2014 DVK has also taken up the editing of a biannual journal known as *Herald of the East*: *Dharmaram Journal of Chavara Studies* (a Journal started in 1985 by the CMI central administration) to promote the multifaceted studies on the life, vision and contributions of St. Kuriakose Elias Chavara, a man of transformative

vision and action, who strived his best to transform the Christian community and the society at large in the nineteenth century Kerala.

The late Bishop Jonas had also in mind the need of secular education for the priests and religious studying in Dharmaram. So he carved out an area to construct a college for secular studies on the Dharmaram campus and gave it the meaningful name: *Christ College.* This has added to his original vision of the future priests and religious coming out of the Dharmaram campus having a wider knowledge of science and its relation to theological and philosophical knowledge. Through divine providence and human efforts, this college has grown into the status of a university, known as *Christ University,* a university having an excellent reputation in India and abroad. DVK is academically in close relationship with the Christ University, through which the students of DVK also get secular University degrees in fulfillment of certain academic requirements stipulated by this University

Dharmaram Vidya Kshetram has a still more urgent task ahead of it. It is now more than 50 years that Vatican II has solemnly passed the "Declaration on the Relationship of the Church to Non-Christian Religions,"[3] through which the Roman Catholic Church acknowledged the Divine Providence behind the existence and legitimacy of the world religions to have their presence and activity in the world. Although this issue came up in the Council as a minor issue related to the relationship between the Church and Judaism, it evolved first of all as an issue between the Church and Islam also, when the bishops from Islamic countries claimed that Abraham is considered also as the Father of Islam. Then a Bishop from India intervened and spoke about the many religions in India, some of which are more ancient than Judaism and Islam. It was a conversion moment for the Council to observe issues universally, and it paved the way towards a holistic and comprehensive approach to all religions of the world.[4] Although it is more than 50 years since the promulgation of this Declaration, nothing worthwhile has happened in this field, except a few dialogues and some related activities. What is urgently needed is an in-depth and scientific study of the World Religions and their role in God's plan of guiding the human history.

India is the best place for such an important task of the Church. It is not an attempt to reduce the importance of the study of Christianity and Catholic Theology, but of enlarging the horizons of our mission in this vast and unique sub-continent of the

[3] The very expression, "Non-Christian Religions" is something presumptive and pejorative, which is a relic of the monopoly bias of the Western Christianity through the Centuries right from the time of Emperor Constantine the Great.

[4] It was very clearly a providential development in the traditional thinking and attitude of the Church and it refers to the promise of Jesus in his last discourse in the Gospel of John: "When the Holy Spirit comes, he will guide you into the whole truth (*pasa aletheia*, John 16:13).

earth. It is true that the Congregation for Catholic Education does not seem in a hurry to go ahead with such a request from Dharmaram Vidya Kshetram, lest the importance of the Catholic doctrine of the Church would be impaired. Here it is important to recall the healthy teaching of *Lumen Gentium* about the *Sensus Fidei* and the *Sensus Fidelium.* The inspired and inspiring words of John the Evangelist assures us: "The wind *(pneuma)* blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:8). The authorities of Dharmaram Vidya Kshetram must take it to heart to achieve this goal, which will be a great service to the Catholic Church and to all the Churches as well as to India as a whole and to the universal Church.

Ever Since the conclusion of Vatican Council II in 1965, in 1971 Dharmaram College was bold enough to start the Centre for the Study of World Religions *(CSWR)* for fostering and promoting the study of the various religions of India through seminars, group discussions and *sat-sang.* A still bolder step was taken when the Administration of Dharmaram made the decision to publish the Journal in 1975, *Journal of Dharma* which is being spread out to many continents. In 2007 Dharmaram Vidya Kshetram started publishing another international journal, *Asian Horizons.* As a matter of fact, Asia, and in particular, India is gradually becoming the focal point of philosophical and theological reflection in the wider Asian context through the Federation of the Asian Bishops' Conference (FABC) and the Ecumenical Christian Conference of Asia (ECCA).

In this context it is also very important to refer to the encyclical *Fides et Ratio* of Pope John Paul II (1998) and its article 72 about the instruction the Pope gives to the Indian theologians and philosophers to profoundly study and analyze the richness of the Indian Religious Scriptures. The Pope writes: "My thoughts turn immediately to the lands of the East, so rich in religious and philosophical traditions of great antiquity. Among these lands, India has a special place. A great spiritual impulse leads Indian thought to seek an experience which would liberate the spirit from the shackles of time and space and would therefore acquire absolute value. The dynamic of this quest for liberation provides the context for great metaphysical systems. In India, particularly, it is the duty of Christians to draw from this rich heritage the elements compatible with their faith, in order to enrich Christian thought. In this work of discernment, which finds its inspiration in the Council's Declaration *Nostra Aetate,* certain criteria will have to be kept in mind. The first of these is the *universality of the human spirit,* whose basic needs are the same in the most disparate cultures."

It is a call and a challenge from a saintly Pope to move forward with courage and commitment to a goal, widening the horizons of our limited *Weltanschauung* towards a new world. The promise made by Jesus in his farewell address to his disciples about the

coming of the Holy Spirit who will guide us into the whole truth (John 16:13) remains largely unfulfilled in this vast subcontinent, India, until a new official recognition is given to the Faculty of Inter-Religious Studies in the Dharmaram Vidya Kshetram. The earlier it is done, the better it is for not only India but also for other Catholic and Ecclesiastical Universities in the whole world. The Diamond Jubilee of Dharmaram is the appropriate time *(kairos)*, as St. Paul wrote to the Corinthian community during the first century of the Common Era: "***Now*** is the acceptable time *(kairos)* and ***now*** the day of salvation" (2 Corinthians 6:2). The Diamond Jubilee is that '***Now***' which God has granted to the Dharmaram Vidya Kshetram to move forward with "Joy and Hope" *(Gaudium et Spes, 1)*, to borrow the beautiful and challenging title of the most promising and refreshing Document of Vatican II.

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5
DHARMARAM TRAJECTORY
Vivat, Crescat et Floreat:
'May [*Dharmaram*] Live, Grow and Blossom'[1]:
Historical-Theological Deliberations on the Growth of Dharmaram with Special Reference to Indigenous Contextualized Growth

Dr. Augustine Thottakara, CMI

Introduction

In this part of the reminiscence I try to illustrate the magnificent and superb phenomenon that is 'Dharmaram' with its manifold manifestations. Special emphasis is given to the persons who shaped Dharmaram as it is today, and to historical facts and events. Meaning of Dharmaram, meaning of its motto *isa-bhakti param janam*, reference to Christ, the Guru of Dharmaram, etc., are also explained.

1. Dharmaram: The Sacred Heart of Jesus

The word "dharma" is perhaps the richest, most comprehensive, and most noted term in the entire gamut of the Sanskritic traditions, which includes literature, philosophies, religions and scriptures. Derived from the Sanskrit verbal root *dhr,*[2] which means to support, to sustain, to maintain, to hold, etc., the word "dharma" has a variety of meanings. Dharma is religion; it is duty and law; dharma is religious observance; an ethically legitimate way of living and conformity to traditions and customs; it is righteousness; virtue; and justice; dharma is harmony, harmony in nature, in society and in the life of an individual; harmony between thought, word and action of humans; dharma is also used to denote the essential characteristic of an object, the basic inner principle which makes a thing what it is. For example, the dharma of fire is that it should burn.

In the social life of humans, dharma indicates the legitimate order of societal life and tradition-approved social structure. Dharma supplies the norms for balanced social behaviour; each caste and each state of life has its own dharma, that is, duties to

[1] Words of Archbishop John Robert Knox, the Internuncio to India, on the occasion of the formal inauguration of Dharmaram on 23 February 1958.

[2] *dharati (parasmaipada), dharate (atmanepada) and dharayati (causitive).*

be carried out and laws to be followed. In the level of individuals, dharma gives criteria for an ethically correct way of life, and prescribes general and particular duties for each individual. Healthy social conventions, religious prescriptions, family traditions, scriptural injunctions, and sound local customs – all these form part of the societal and individual dharma. Among other things, dharma is commonly understood also to mean religion today. The Hindu religion characterizes itself as the 'sanatana dharma', the eternal religion. Dharma thus becomes the supreme ruler of human life. *Brhadaranyaka Up*. extols dharma as the ruler of all, and identifies it with truth: "Dharma is the ruler of even the rulers (Ksatriyas). There is nothing greater than dharma. Even a weak person can defeat a strong person by dharma, as one (defeats others) through the power of a king. What dharma is, that indeed is truth. Hence people say: one who speaks truth speaks dharma, or, one who speaks dharma speaks truth, because both of them indeed are dharma" *(Brhadaranyaka Up.* I.4.14).

The word "Dharmaram" is a combination of two Sanskrit words: *dharma+aramah.* It can be parsed as *dharmanam+aramah,*, meaning 'the garden of dharmas.' In our context 'dharma' here means 'virtue'; and therefore, "Dharmaram" is 'garden of virtues.' The real divine garden of all noble virtues is the Sacred Heart of Jesus. Therefore, for us the word "Dharmaram" refers to the most adorable and most sacred Heart of Jesus. Sacred Heart of Jesus is the patron, protector and defender of Dharmaram College and of all its allied institutions. Dharmaramites would always bend their heads in loving and grateful adoration before the most Sacred Heart of Jesus to whose protection and care Dharmaram and its daughter institutions are dedicated.

2. Historical Trajectory of Dharmaram

The very first major seminary of Kerala was launched at Mannam by the sage, saint and visionary St. Kuriakose Elias Chavara, the founder of CMI-CMC Congregations, in 1833. It was later shifted to Chethipuzha in 1918, which in turn was again shifted to Bangalore in June 1957. The efforts to establish the CMI Seminary in Bangalore actually started in the 1950's, when Rev. Fr. Maurus Valiaparampil was the prior general. Fr. Jonas Thaliath, later Bishop of Rajkot, is the man who inspired the prior general to go out of Kerala and establish the formation house in Bangalore. He argued that this exit from Kerala would give the future priests of the Congregation a wider and global perspective, enable them to encounter meaningfully with the religious-cultural diversity of India, expose the students to the intellectual-cultural-spiritual ethos of ancient Bharata and modern India, and enable them to evolve a pan-Indian outlook.

The foundation stone of the proposed Study House was blessed by His Eminence Eugene Cardinal Tisserant, Prefect of the Congregation for the Oriental Churches, at Prior General's House, Kochi, on 08 December 1953. The prolonged search for a site ended with the purchase of a plot in Bangalore on 23 March 1955. The foundation stone of the Study House was laid by His Grace Thomas Pothacamury, the then

Archbishop of Bangalore, on 16 July 1955. Of the many distinguished guests who were present on that auspicious occasion, the presence of the late Cardinal Antony Padiyara, the First Major Archbishop of the Syro-Malabar Church, (then as Bishop elect of Ootty) needs special mention.

Rev. Fr. Jonas Thaliath, the visionary behind Dharmaram College, took charge of the house on 21 November 1955. Dharmaram was his long cherished dream; he planned it in minute detail. Had it not been for his untiring labour, enduring spirit, and enterprising talent, it would never have acquired the present shape and stature. With Fr. Jonas Thaliath at the helm and assisted by Fr. Kurian Palackal and Bro. Benjamin Murickan, the construction works progressed at a fast pace. Dharmaram started functioning, with its regular teaching schedule on 01 June 1957. But the formal inauguration of Dharmaram was on 23 February 1958. Inaugurating the seminary, Archbishop J. R. Knox, the then Internuncio to India, said, among other things, "*Vivat, crescat et floreat*, 'May Dharmaram live, grow and blossom'. In the past sixty years Dharmaram did just that: it lived and lived well, it grew and grew enormously big, and it blossomed and blossomed aplenty! The tiny seed planted in 1957/58 has now grown into a mighty tree with numerous powerful branches stretching out to all directions, and thousands take shelter in its shades and find nourishment from its fruits.

Fr. Chrysostom Ponnampurayidom was appointed its first rector, and he took charge on 01 June 1957 Frs. Januarius Palathuruthy, Canisius Thekkekara, Paulinus Jeerakath, Jonas Thaliath, Lucas Vithuvattickal, Mansuetus Andumaly, John Britto Chethimattam, Eustace Thottan and Cosmos Madathil and Rev. Bros. Benjamin Muricken, Athanasius Kachappilly, Louis Pulinthanath and Marian Alunkalchira formed the pioneering staff members of Dharmaram College.

The colossal Dharmaram complex is now like a mighty *dharma-cakra*, wheel of dharma. The fulcrum, the power centre *(nabhi),* is the Sacred Heart of Jesus. The bushel which surrounds the centre is the central administration of Dharmaram headed by father rector and other office bearers. The spokes *(ara)* are the various allied institutions and departments, which are united and anchored in the felly *(nemi)*, which in turn is the Dharmaram fraternity of the CMI. A united, mutually supporting, mutually enriching and interdependent work style of its members guarantees the smooth forward movement of this mighty wheel of Dharma.

3. *Iśabhakti param jñānam,* 'Devotion to God is the Supreme Wisdom'

The motto of Dharmaram is *Iśabhakti param jñānam,* 'Devotion to God is the Supreme Wisdom.'[3] Two key words of this dictum are 'Bhakti' and 'Jnanam.' These

[3] Prof. A. G. Krishna Warrier, an eminent Hindu Sanskrit scholar from Kerala, formulated this motto for us.

two concepts indicate and refer to the two important means or paths (*sadhana*) for eternal liberation. There are the three classical paths of final deliverance, namely, paths of disinterested/detached action *(karma-marga/yoga),* the path of knowledge *(jnana-marga/yoga)* and the path of loving devotion *(bhakti-marga/yoga).*[4]

The word "bhakti" is derived from the verbal root *bhaj*, meaning to serve, love, worship, to unite, etc. Therefore, the concept of *bhakti* contains a collective sense of loving devotion, selfless service and intimate union. These are the sentiments and also the course of action of those spiritual aspirants who tread the path of loving devotion.

> Some definitions of *bhakti*:
>
> "That *(bhakti)* indeed, is of the nature of the supreme love of God. And the intrinsic nature of divine love is that it is in the form of immortal bliss" (*Narada-bhakti-sutra,* 2-3).
>
> "It *(bhakti)* is the absolute love for God" (*Sandilya-bhakti-sura*, I.1.2).
>
> *"Bhakti* is the spontaneous outpour of the heart's love towards the object of its desire" (*Bhakti-rasamrta-sindhu).*
>
> "The continuous meditation (on God) with great love is called *bhakti"* (Ramanuja, *Sribhasya* I.1.1).
>
> "It is the uninterrupted remembrance of the Lord like the continuous flow of oil" (Ramanuja, *Sribhasya* I.1.1).

The path of knowledge (*jnana-marga*) is the sublimated and spiritual use of the psychic-cognitive realities and faculties of the seeker for the eschatological union with the divinity. The path of knowledge or cognitive enlightenment is a means *(sadhana)* for liberation. This Yoga or path is mainly advocated by the older Upanisads and by the philosophical School of Non-dualism (Advaita Vedanta). Systems like Samkhya, Nyaya and Vaisesika, too, see knowledge as the means for liberation, though not so intensely and powerfully as the Advaita advocated it.

> What type of knowledge is the *sadhana* for liberation? *Mundaka Upanisad* says:
>
> There are two kinds of knowledge to be acquired, as indeed the knowers of Brahman of old have said, namely, the lower knowledge and higher knowledge.

[4] *Karma-marga,* the path of disinterested and detached action, is the third classical means for salvation. Surrendering oneself totally and radically to God, and completely depending on God for one's existence, activities and salvation, is another means for liberation. This is known as *prapatti-marga* or *saranagati*. Then there is the Yoga of Patanjali [ca. 200 BCE] or *Rajayoga*, which is a widely known and studied school of philosophy. *Mantra-yoga* or *Japa-yoga,* that is, repeating with love and devotion the holy name of God, is yet another means for liberation.

> Of these the lower knowledge consists of the wisdom of *Rgveda, Yajurveda, Samaveda, Atharvaveda,* science of phonetics, laws of rituals, grammar, etymology, poetical metrics and astronomy. And the higher knowledge is that by which the Imperishable is realized.
>
> What is invisible, ungraspable, unoriginated and attributeless; what has neither eyes, nor ears, nor hands, nor feet; what is eternal, all-pervading, immeasurable, subtle and limitless in manifestation, - that imperishable Reality is what the wise men perceive as the source of all these created things (I.1.4-6).

The Upanishad defines the higher knowledge as 'the knowledge by which the Imperishable is realized.' The immediate and sure means for God-realization is this supreme knowledge. This is an inner experience *(anubhava)* and is in the form of intuitive, immediate, direct, mystical knowledge of the Divine. The spiritual seeker reaches this state of inner experience at the end of his spiritual pilgrimage, and there is no return from this ultimate point of his material existence. This is the goal of all his spiritual endeavours *(sadhanas).* His/her body will break down and he/she will merge into the Divine, the object of his mystical knowledge, or be united to God, the object of love and devotion. The '*param jnanam'* of our motto is this type of supreme wisdom (*para vidya*). This supreme wisdom is in fact in the form of love of God, or devotion to God.

4. The Guru: The Portrait of Christ the Guru on the Facade of Dharmaram Chapel

The portrait on the façade of the Dharmaram chapel depicts Christ as the supreme Guru. This art work is conceived by our own artist, Father Joy Elamkunnapuzha, and executed by the artist, Balan. This is the first example in India of Christ the Guru, sitting in Lotus Posture *(padma-asana*), with hands in *Vitarka Mudra*, the teaching gesture. The *Vitarka Mudra* is usually carried out by joining the tips of the thumb and the index fingers together while keeping the other fingers straight. The circle formed by the thumb and the index finger symbolizes the steady flow of energy and knowledge. The hand with the tips of the thumb and index finger joined together is held closer to the chest. This *mudra* is very similar to *Abhaya Mudra*, the gesture of giving refuge and protection to the devotee, and *Varada Mudra*, the gesture of granting blessings and boons. This inculturated and iconic representation of Christ the Guru is the very logo and insignia of Dharmaram.

The concept of Guru, the ideology of guruship and the cult of guruism were for the first time powerfully proposed by Upanisadic seers, and they reverently enshrined these in written texts of the Upanishads. In the course time the Guru-ideal got firmly imprinted in the collective Indian psyche. The very word 'Upanishad' implies the

vital role a Guru had to play in the communication of the saving knowledge to the disciple and thus to take him/her across to the other shore of the ocean of existence. 'Upanishad' means to sit near (the Guru); to sit near the teacher and imbibe the sacred and secret wisdom about Brahman-Atman from him. Guru Nanak says: "If a hundred moons went up, and a thousand suns arose, even in such enormous light, intense darkness will prevail without a Guru."[5]

The derivation of the word 'Guru' is often made in this sense of dispeller of ignorance. A plausible meaning as the destroyer of ignorance is derived in a somewhat roundabout way. The letter 'gu' stands for *guha,* meaning a cave or hole, which is symbolic of darkness and ignorance; and the verbal root 'ru' *(rauti)* means to kill, to hurt (or, the verbal root 'rudh' *[ruṇaddhi]* means to obstruct or destroy), and therefore, 'Guru' is a person who kills and destroys ignorance. Another verbal root 'gṛ' *(gṛṇāti)* means to proclaim, announce or utter; and with the masculine ending 'ru', the word 'Guru' would mean the announcer or teacher of the saving wisdom to his disciples. In either case, a Guru is one who expels and eliminates ignorance, the cause of all evil, and enlightens the worthy students with knowledge

5. Dharmaram Chapel: A Symphony of Artistic Finesse and Spiritual Profundity

The artistic design and layout of Dharmaram Chapel harmoniously synthesize the Indian theogony and the Hebrew theophany in a holistic world-vision. The two panels in the chapel represent the symbols of world religions and Christ as Omega point of human existence, human activities and aspirations. All the branches of human wisdom and human activities, be it fine arts, science, technology, be it *homo sapiens* and *homo faber*, - all find their destination and rest in the omega point, that is, the person of Jesus Christ.

All the religious traditions and philosophical-theological trends are pervaded and permeated by the spirit of God. The Semitic religions, or the Abrahamic religions, and the Oriental religions, are all guided by the finger of God. The chronological order of the world religions is: Hinduism, Judaism, Zoroastrianism, Buddhism, Jainism, Confucianism, Taoism, Shintoism, Christianity, Islam, and Sikhism (Baha'ism, if it is considered as a world religion). Of course, Christ and Christianity are unique and irreplaceable for us; and our commitment to them is uncompromising. But the old theology that 'outside the Church there is no salvation', (*extra ecclesia nulla salus*) is no longer valid. Salvation is through Christ only; but Christ is also present in other traditions. II Vatican Council has declared that there is truth also in other religions, and truth is from God. In that way God's presence, grace and power are also manifested in other religious traditions. The spirit of Christ permeates all manifestations of genuine

[5] Guru Nanak quoted in S.S. Uban, *The Gurus of India*, New Delhi: Motilal Banarsidass, 1970, p.130.

religiosity and spirituality. This fact is powerfully depicted in one of the panels of Dharmaram chapel.

6. CSWR (Centre for the Study of World Religions): A Powerful Instrument of Inculturation and Inter-faith Dialogue

In order to foster inter-religious dialogue and inculturation in the context of India's religious pluralism, Dharmaram instituted in 1971 the Centre for the Study of World Religions. This centre offers special lectures, seminars, courses and prayer meetings *(Fellowship in Religious Experience: FIRE)*. The centre publishes the Journal of Dharma, an international quarterly of world religions.

CSWR, the Centre for the Study of World Religions, was a good representative of the spirit of openness and this readiness to welcome outsiders to Dharmaram. The Sunday Course offered by CSWR became really famous in Bangalore. Newspapers regularly reported them. Students from St. Peters, a few students from Christ College, and a lot of Sisters attended the Course. We had very eminent scholars to deliver the two Sunday-Lectures: Sri S.K. Ramachandra Rao, Dr. R.M. Varma, Prof. Tukol, a Jain scholar, who was the Vice Chancellor of Bangalore University, Prof. Pandurangi, who was the head of the Department of Sanskrit and Indian Philosophy, Bangalore University, Prof Srinivasa Rao Sri Kundaji from the Mysore Royal family, Prof. Guru Dutt, Swami Adidevananda, Sri Sadique Suhael, Sri Jaffer Muhammad Ali, Dr. Ali Akbar Khan from the - Vetenary University, Dr. Samartha, were some of them. The FIRE, Fellowship In Religious Experience, on Sundays was also a great attraction, in which students from other faiths participated. Twice, the Muslim youth under the leadership of Jaffer Muhammad Ali demonstrated their Namaz for the students of the Sunday Course.

We had very good contacts with the Indian Institute of World Culture in Basvangudi. Once, at their invitation, we conducted an Inter-religious prayer meeting in this Institute.

7. *The Journal of Dharma*: The Mouth-piece of CSWR

Journal of Dharma is an International Quarterly of world religions published by CSWR. It discusses the problems related to the ultimate concerns of humans inspired by the Spirit active in the world religions. Established in 1975, the Journal has been offering an uninterrupted service to humanity by regularly publishing scholarly articles on inter-religious dialogue, comparative study of religions, inter-cultural issues, etc.

8. 'Indian Liturgy'

Dharmaram also launched an inculturated Holy Eucharist of the Catholic Church. Imbibing inspirations and insights from Indian spirituality, Indian philosophy,

scriptures, Indian music, symbols, and temple worship, but without losing the sacrality of the salvation history and centrality of the Eucharistic mystery, scholars carefully composed the Mass text. Fathers Louis Malieckal, Francis Vineeth Vadakethala, Prasannabai, Thomas Manickam and a few others worked hard to materialize this project. The 'Indian Mass' was celebrated sitting on the ground, either squatting or in *padma-asana*. The hymns were exquisite both in content and in melody. Purification of the sanctuary with water, offering of flowers to the altar, *arati* with flower, light and incense, etc., were parts of this liturgy. Selected priest-members of Dharmaram were allowed to celebrate this Eucharist on an experimental basis. But unfortunately, the authorities ordered us to stop this experiment. However, it is heartening to know that some other communities are still celebrating this 'Indian Liturgy.'

9. Sanksrit Studies: Dharmaram Says an Emphatic 'Yes' to Indian Culture, Indian Philosophy and Indian Spirituality

Bishop Jonas Thaliath, CMI, the founder and architect of Dharmaram, realized that the seminary formation and study programme had to be contextualized to the multi-religious and multi-cultural milieu of India and had to be suited to the genius of India, imbibing inspirations and insights from the rich religious-spiritual tradition of India, and in tune with the genuine Indianness and Indian ethos. The Christ event, salvation history and Christian theology have to become context sensitive and life-oriented. This can happen only if one has at least basic knowledge of Sanskrit language, in which all the scriptures and other religious-spiritual documents of ancient India are written.

Sanskrit is a compulsory subject in the curriculum of the Faculty of Philosophy of Dharmaram Vidya Kshetram (DVK). Special attention to the study of Indian philosophy and culture, and a penchant for inter-religious dialogue are the two trademarks of Dharmaram. Probably no other seminary in India gives such great importance to these two aspects. Realizing the relevance and importance of Sanskritic culture in the formation of priests in India, Bishop Jonas selected five CMI brothers to do in-depth studies in Sanskrit. He insisted that these selected brothers should do the Sanskrit course under a Guru in the traditional method of teaching and learning.

Sanskrit belongs to the Indo-European language family, and is the oldest language of the Indo-Aryan (Iranian) branch of the Indo-European language group. Most of the modern North Indian languages are daughters of mother Sanskrit. It is one of the twenty-two scheduled languages officially recognized by the Government of India, and is the official language of the State of Uttaranchal. Rg Veda, the oldest written cultural, religious and spiritual document of humanity was written around 2000 BCE in Vedic Sanskrit.

The spirit of the CMI Congregation is based on three basic spiritual traditions that we call the 'Triple Root', namely, the Oriental, Indian and Carmelite.

> Faithful to the East Syrian Tradition of St. Thomas Christians and the example and teachings of the Eastern fathers, we must constantly endeavour to realize and celebrate the joy of Christ's resurrection, and his personal presence in the community of our brethren. With the prophetic spirit of Carmel, we must pursue a life of inner solitude and sacrifice, reaching out towards the mystical union with God so masterfully explained by the great mystics like St. Teresa and St. John of the Cross and at the same time combine it with the burning zeal of Elias for God's Kingdom on earth. Looking with sincere respect (NA 2) upon the holy 'seers' *(rishis)* and upon the age old traditions in India, we must seek God in the cave of the heart and strive to establish the rule of the Spirit in our material environment and in the world (*CMI Constitutions*, C.4 #2).

Our Oriental tradition distinguishes us from other Churches through our particular way of liturgical worship and liturgical spirituality, and through the Eastern theological understanding of Christ, Church, history of salvation, etc. The Indian root demands from us greater interiority and inner experience of the Divine *(anubhava).* Indian philosophy and spirituality are more experiential than experimental, more subjective than objective, more synthetical than analytical, more a search than a research, more immanent than transcendent and more intuitive than logical. Carmelite tradition demands an intense prayer culture, dedicated community life and observance of monastic rules.[6]

Dharmaram Statutes, article 12 states:

> The spiritual life flowing from the mystery of incarnation which took flesh in the cultural womb of the sub-continental India is to be Indian in all aspects of the life of the CMI-s. This Indianness, though factual and inalienable, cannot merely be in academic scholarship, thinking patterns and liturgical life; it must extend to all spheres, with a welcoming attitude to the cultural forms and expressions and lifestyle, and ashramite virtues such as silence, solitude,

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[6] *The Constitutions and Directory of Carmelites of Mary Immaculate* (Revised Edition), Ernakulam-Kochi: Prior General's House, 2003.

General Synaxis Secretariat, Prior General's House, *In Search of CMI Charism and Identity,* Vol. I, Bangalore: Dharmaram Publications, 2003.

General Synaxis Secretariat, *CMI Charism on the Path of Growth*, Vol. II, Kochi: Prior General's House, 2006.

CMI Generalate, *CMI Spiritual Pilgrimage to Perfect Love, Formation Programme: Principles and Norms (Ratio Fundamentalis Institutionis),* Kochi: Prior General's House, 2004.

cleanliness, renunciation, service, contemplation, and hard work, and in adopting a simple lifestyle.[7]

10. DVK: Vision and Mission Statements

Vision: "A living temple of wisdom and the dharma of Jesus Christ for the well-being of all and the Glory of God."

Mission: "Holistic formation in the radical discipleship of Jesus Christ, the Satguru, for Christian leadership;

Promotion of rigorous academic research in philosophical, theological and allied disciplines;

Harmonious synthesis of the Western, the Eastern and the Indian genius."

11. DVK Anthem

jaya tvam vidya-kshetra bhava bhanur bharate naya'sman vidyaya-amrtam

(Oh field of wisdom, may you be victorious, be a great light for India and lead us by wisdom to immortality)

dharma-ksetra tvam aksaram param raksitam yesudeva-sambhavat

(O field of dharma, you are imperishable, ever protected through the incessant incarnation of Lord Jesus)

isabakati param jnanam bhasuram tava vacana-bhasanam

('Devotion to God is the supreme wisdom' is your proclamation of the Word of God, ever brilliant)

tattva-darsanam visvesa-cintanam dhynopasanam sobhanam tava jivanam

(Your illustrious life consists of philosophizing, reflective meditation and contemplation on the Lord of the Universe)

sarvadharma-marga-vedanam sarvajana-maitri-codanam pavanam tava sevanam

(You take it on you as your sacred duty to learn the essential doctrines of all religions and the promotion of good will among the people)

punyatirtha te vacananudhyane paramadarso mata maria

(Oh holy spring! The supreme model in your constant contemplation of the Word is Mother Mary).

(Sanskrit Text: Augustine Thottakara, CMI;
Lyrics: Theophane Kanjooparambil, CMI)

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[7] *Particular Statutes,* Bangalore: Dharmaram College, 2014, p.8, article 12.

6
Vijñānāt Jñānām
(*From Knowledge to Wisdom*)
CHAVARA VISION OF SEMINARY EDUCATION

Dr. Kurian Kachappilly, CMI

1. Chavara: A Visionary

Saint Kuriakose Elias Chavara (1805-1871), who was canonized by His Holiness, Pope Francis, on November 23, 2014, had a vision: a visionof a 'learned and loving' shepherd of the flock. His vision was rooted in his conviction that "an uneducated priest is not only inefficient to do anything in his pastoral work, but might even be detrimental to the salvation of souls" (Leopold Beccaro, "Introduction" to *Atmanutāpam,* 1). The foundation of the first monastery in 1831 at Mannanam reflected this vision of Chavara. The monastery was, first of all, called a '*tapasu-bhavan*', a house of prayer and penance; but a new dimension was added later, when the monastery was also called '*darsana-veedu'*, a house of insight and learning. Indeed, the monasterywas meant to be a centre of *tapas* and *darsan* (*Chronicles,* 1981, 1), a beautiful blending of prayer and learning.

2. Vision in Action

In 1833, just 2 years after the foundation of the first monastery, Chavara began a seminary at Mannanam in order to actualize his dream/vision of seminary education. In fact it was a humble beginning with two members, but later it housed up to 150 students at a time. The seminary at Mannanam turned out to be the first organized seminary in the Syro-Malabar Church. Indeed recognition sought after him, when Bishop Bernadine suppressed all parochial seminaries, and ordered them to join at Mannanam. Moreover, he asked Chavara to start such seminaries in Vazhakulam (1866), Elthuruth (1868), and Pulinkunnu (1872).

Chavara's Circular (1850) on 'Seminary Formation' was in fact the very manifesto of his vision: "In the first part of the seminary, scholars are to be appointed to teach the languages – Malayalam, Tamil, Latin, Syriac, etc. […] After completing it, those students who feel themselves called by God to study for priesthood, shall be taught there, sacred sciences and ordained priests in the course of time" (Letters, 129-30). The significance of his vision becomes obvious from the objectives of seminary

formation spelled out by the Malpan Chavara: "Seminary [is meant] to form good and wise (*sophia*) shepherds" for the flock; [and a priest is] "a knowledgeable minister of God" (Leopold Beccaro, "Introduction" to *Atmanutāpam*, 1).

3. Biblical in Spirit

According to the Book of Wisdom, "the beginning of wisdom (*sophia*) is the most sincere desire for instruction and concern for instruction is love (*philos*) of her" (Wis 6:17); "God loves nothing so much as the person who lives with wisdom" (Wis 7:28). In fact, there is striking similarity between Wisdom 7:23 and John 1:1-14: between 'Wisdom' (*Sophia*) and 'Word' (*Logos*). For us, the Christians, the wisdom is the wisdom of the 'Word made flesh', Jesus Christ. In the Gospels, St. Mathew captures the spirit of Jesus' intent: "See I am sending you out like sheep into the midst of wolves, so be wise as serpents and innocent as doves" (Mt 10:16). Indeed a seminarian is to be modelled after the disciples of Christ, who are called to be 'wise' and 'innocent'.The Bible thus envisions 'wisdom' both as a means (way) and end. Hence, Chavara vision, from knowledge to Wisdom, is true to the spirit of the Bible.

4. Philosophical/Theological in Content

Philosophy, derived from *philos* and *sophia*, means "love of wisdom." According to Pythagoras (560-500 BC), the end of life lies in gaining a relation to the divine, and the way to achieve relation to the divine is through philosophy. Hence he invited one and all to be 'a lover of wisdom', namely a philosopher. Philosophy, for Plato (428-348 BC), is a 'training to die' […] and the resulting good human life is *homoiosis theou*, becoming like God. In Indian Literature, the *Mundaka Upanishad* wells upon two types of knowledge: lower knowledge (*apara vidya*) and higher or supreme knowledge (*para vidya*): "The higher knowledge is that by which the Imperishable is realized […] that imperishable Reality is, what the wise men perceive as the source of all these created things" (I.1.4-6). In fact the lower knowledge and higher knowledge are the 'remote' and 'immediate' means to reach the goal, namely God-realization. Hence, Chavara vision, from knowledge to Wisdom, seems to be philosophical and theological in content.

5. Dharmaram: Vision Re-living

DharmaramCollege, Bangalore (1957), which was later christened as Dharmaram Vidya Kshetram (1986), anepitome of the legacy of Saint Chavara, opened a new era in the field of philosophical and theological education in India. The very name *Dharmaram Vidya Kshetram* (Temple of Wisdom in the Garden of Dharma) and the motto, *Isabhakti paramjnanam* (Love of God is the Supreme Wisdom) enshrine Chavara vision of Seminary Education. Yes, Dharmaram endeavours to impart

Supreme Wisdom through love of wisdom. The Chavara vision was rightly recognised by the Congregation for Catholic Education, when it erected the Faculty of Theology (in 1976), the Faculty of Philosophy (in 1983) and the Institute of Oriental Canon Law (in 1999) and approved the Vinayasadhana Programme, MA in Formative Spirituality and Counselling (in 2003). Darsana Institute of Philosophy, Wardha (1983), and Samanvaya Theology College, Bhopal (1994), were milestones in the successful unfoldingof the Chavara vision of Seminary Education. Today DVK, no doubt, is a primer institution of philosophical and theological education in India with its own campus, buildings, facilities (like library, research centre, hostels, etc.), qualified staff, a moderate number of publications andwith sufficient student strength, especially postgraduate scholars!

6. DVK, Quo Vadis?

The direction DVK should take had already been spelled out by the visionary of Dharmaram, late Bishop Jonas Thaliath CMI. In his "Vision of Dharmaram," Bishop Thaliath wrote: "The aim before our eyes was to make Dharmaram an Athenaeum with faculties in Theology and Philosophy to prepare the way 'later on' for its evolution into a full-fledged Ecclesiastical University" (Cf. 'Dharmaram Annual 1978-79', 46). The collective will of the CMI Fraternity, in the Divine Providence, could realize partially the dream (aim) of Bishop Thaliath, when Dharmaram was raised to the Status of a Pontifical Athenaeum. Bishop Jonas Thaliath also had another vision, when he mooted the idea of a secular college in the Dharmaram campus: "In the beginning the thinking was to get some kind of university recognition for the course of philosophy conducted in Dharmaram […] the need for a secular college became clearer as I realized that our ecclesiastical studies needed the human touch of social, behavioural sciences to keep their proper balance and orientation" ('Dharmaram Annual 1978-79', 46).

"A full-fledged Ecclesiastical University" and "some kind of university recognition for the courses conducted in Dharmaram" are the two aspects of Bishop Jonas Thaliath's vision yet to be achieved. I don't know whether the prophetical "later on" (*Kairos*) is already at hand, or still to wait with hope!! Whatever be the Sitz-im-Leben, in order to achieve the two-fold objectives, we have to single-mindedly work together to attain the quality, one of the major criteria, which both *Sapientia Christina* and NAAC recommend for recognition. The Holy See's *Agency for the Evaluation and Promotion of Quality in Ecclesiastical Universities and Faculties* (AVEPRO) was established (on 19 September 2007 by Pope Benedict XVI) "to promote and develop a culture of quality within the academic institutions that depend directly on the Holy See and ensure they possess internationally valid quality criteria" (www.avepro.va). NAAC has also identified seven criteria with differential weightages to serve as the basis of its assessment procedures: (1) Curricular Aspects (150 U); (2) Teaching-

Learning-Evaluation (200 U); (3) Research, Innovations and Extension (250 U); (4) Infrastructure and Learning Resources (100 U); (5) Student Support and Progression (100 U); (6) Governance, Leadership and management (100 U); and (7) Institutional values and Best Practices (100 U) (Cf. www.naac.gov.in).

Right from the beginning, the visionaries of Dharmaram College aimed to make Dharmaram "second to no other seminary or scholasticate in India," so much so our scholars/students "could stand their own not only with the best in India, but perhaps even with the best almost anywhere in the world." Accordingly they did meticulously everything 'to have an adequate staff qualified in various disciplines" and to get good books in order to equip the library, which, in turn, would attract the best scholars, who seek genuine wisdom and God-experience. They also desired that Dharmaram should give "an Indian approach"' to theological studies and create a congenial atmosphere for the development of "Oriental traditions" (Cf. 'Dharmaram Annual 1978-79', 46). Now the task of the CMI Fraternity is to make Dharmaram 'the Gregorian of the East', with a beautiful blending of the Indian, Oriental and Carmelite traditions; but with a global culture (intercultural mind-set) to open the portals of Dharmaram to the lovers of wisdom and the faith seekers; to the children of the Church and the citizens of the world.

7. Yes, We Can?

I do believe that it is not merely a matter of choice, but a mandate, bequeathed to us, the CMIs, by the founding fathers, especially by Saint Kuriakose Elias Chavara; a mandate carried out faithfully by the pioneers of Dharmaram College, and a mandate which ought to be re-lived by the CMI Fraternity, especially by the Dharmaram Community. The mandatory nature of the task becomes all the more compelling in the backdrop of one of the major thrusts of the CMI Congregation, identified by the 37th General Syanxis: "Proclaim the Gospel to the ends of the Earth!" Finally, a simple question, which CMIs, both personally and collectively, should ask is: Do I/we have the will to own the mandate and take a plunge ('fly the nest') for this noble cause of making "Dharmaram: the Gregorian of the East?" If our answer is an emphatic 'yes', definitely God will be with us! "And if God is for us, who can be against us? (Rom 8:31): *Ad majorem gloriam Dei!*

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7
DHARMARAM ARCHITECTS

Dr. Thomas Kalayil, CMI

1. FR. JONAS THALIATH: THE MASTERMIND

From the testimony of Fr. Arsenius Parackal CMI, we know that it was Fr Jonas Thaliath CMI, who, even when he was a young student, conceived the idea of a Central Seminary for the CMI Congregation directly under the Prior General. Fr Arsenius told him to wait till he would receive priestly ordination. The CMI Congregation also was enthusiastic about it. When the Congregation was divided into three provinces, at first the idea was not expansion but rather an independent Major Seminary in a place of salubrious climate with modest means. In view of that the Congregation purchased a property at Kottagiri, an amount of 4 acres, from Anthraper with the name Monfort. Later the idea of establishing a Major Seminary at Kottagiri was abandoned because there was a general desire for a situation of more exposure in the periphery of a city with salubrious climate. The presence of Mr Kunjachan (K. J. Joseph Tharakan) as a planter in Kengeri in the outskirts of Bangalore prompted Fr. Jonas to find out an ideal place in Bangalore. Thus the present plot of land with sufficient extension was purchased with the aid of the broker, Anantharamaiah.

Kunjachan's proposal for the land purchase as well as the report of the commission appointed for the purpose of purchasing the land and erecting the Seminary were all submitted. Later the matter had been proceeded and the purchase of land was made. During the period of the building construction Fr Jonas fell ill and he had to be away for a couple of years for treatment. But later he returned with greater vigor and worked for the completion of all constructions and arrangements. Fr Jonas was of the opinion that Dharmaram should be self-sufficient financially in its future course. For that purpose he set up a dairy farm with around 400 cows. He calculated that the earnings from the 400 cows would be enough for the running of the seminary. Added to this he managed to purchase land for two estates nearby Kengeri (Devadan and St. Mary's Farms) as further sustenance of Dharmaram. After the acquisition of two estates he thought of getting better breeds of livestock from abroad. He was sent abroad for studies in canon law and in sociology as well as to acquire some funds for the further development of Dharmaram. After three years of study he could also manage to get some Holestein cows and some other animals. All of them were brought to Bangalore in a cargo plane.

Although the pure Holestein cows could not cop up with the Bangalore climate; but we could get some cross-breed cows from the Holestein bulls.

2. FR. MAURUS VALIYAPRAMPIL CMI

Ever since Fr Maurus Valiyaparambil assumed charge of the Congregation as its Prior General in 1953, he was persistent in the idea of establishing the CMI Major Seminary outside Kerala. It was due to his holy desire and that of his 'Definitors', Fr Gereon Vithayathil, Fr Athanasius Payyappilly, Fr Cornelius Chittilappilly, and Fr Dorotheus Vadakkekudy, that the establishment of Dharmaram College in Bangalore was achieved in 1957. If the Prior General had not persisted, the project would have been abandoned. The set of different letters Fr Maurus had written to different ecclesiastical authorities in India and Rome gives amble testimonies to the fact of the desire of the whole CMI Congregation in the matter.

There were difficulties which seemed to be unsurmountable. Although the then Archbishop of Bangalore, Very Rev. Thomas Pothacamury was kind enough, the legal difficulties arising from the ritual difference stood in the way. The Nazrani Catholics of the East Syrian Rite (Syro-Malabarians) were legally confined in Kerala between the rivers Pampa in the south and Bharathapuzha in the north in those days. Strictly speaking the CMI Congregation belonging to the Eastern Rite could not have any establishment outside that territory. Fr Maurus wrote to the then Internuncio, His Grace Martin Lucas SVD. His reply was very negative. Finally he agreed that if the Cardinal of Propaganda Congregation agreed, he would not have any objection. But the then Prefect of the Propaganda Congregation was Peter Cardinal Fumasoni Biondi, who was very much prejudiced about the East Syrian Nazrani Catholics of Kerala as well as about the TOCD (now CMI) Congregation. As he was Delegate Apostolic (an office before the establishment of the Internunciature) he had formed the negative opinion due to the influence of some interested parties. Hence, it was almost impossible to get the permission from the Cardinal of the Propaganda Congregation. But later this problem was also solved through His Eminence Eugine Cardinal Tisserant.

3. EUGENE CARDINAL TISSERANT

His Eminence Eugene Cardinal Tisserant had deeper knowledge and conviction regarding the relevance and importance of the Eastern Christian Churches. He had a special respect for the Thomas Christians of India and their sad plight. He even said about the Syro-Malabar Church, "I love your Church because I know your history". He was the prefect of the Congregation for the Oriental Churches and the Dean of the Sacred College of Cardinals in Rome. By all these he was very much influential during the time of Pope Pius XII. Eugene Cardinal Tisserant made a historic visit to India in 1953 by which he studied the situation of the Syro-Malabar Church more closely

and remedied many troubles faced by the Thomas Christians of India. It was during his visit to India in 1953, he blessed the foundation stone of Dharmaram College on 8th December, 1953. The inscription on the stone reads like this, "IN NOMINE TUO CONFIRMA" (Confirmed in Thy name).

When the founding of Dharmaram College was objected by the then Archbishop of Bangalore and the Internuncio in Delhi the news was given to Rome immediately. At that time Fr. Placid J. Podipara CMI was there in Rome as the consulter to the Congregation for the Oriental Churches and professor at the Pontifical Oriental Institute, Rome. Fr Placid then met Msgr. Leo Peter Kierkels who was a former Internuncio in India and got his sympathies for the project of Dharmaram College. Then the matter was brought to the attention of Eugene Cardinal Tisserant as well. Cardinal Tisserant in his turn brought the matter to the attention of Pope Pius XII and the Pope asked Peter Cardinal Fumasoni Biondi, Prefect of the Congregation for the Oriental Churches to permit the erection of Dharmaram College at Bangalore. Regarding this permission a telegram (dated 21st December, 1954) was sent to Fr Maurus from the office of Eugene Cardinal Tisserant as well.

4. FR. PLACID J. PODIPARA CMI

In the history of the establishment of Dharmaram College at Bangalore the collateral assistance and influence of Fr. Placid J. Podipara CMI was historic. His most powerful influence had been seen when the permission for Dharmaram College was denied by the then Archbishop of Bangalore (Very Rev. Thomas Pothacamury) and the Internuncio in Delhi (His Grace Martin Lucas SVD) in 1954. At that crucial juncture Fr Placid actively got involved in the negotiations with Eugene Cardinal Tisserant which went up to all other higher offices in Rome and even to the Pope Pius XII so as to be sorted out clearly in favour of establishing Dharmaram College in Bangalore.

Fr. Placid served as professor at Sacred Heart Study House Chethipuzha (later transferred to Bangalore as Dharmaram College) from 1930 to 1954. He accompanied as secretary to Eugene Cardinal Tisserant on that historic visit of the cardinal to Kerala, India, in 1953. Later Fr Placid was called to Rome as consulter to the Congregation for the Oriental Churches, Rome. He stayed in Rome in that post as well as professor at the Pontifical Oriental Institute, Rome, till 1980. He used to make representations to the Holy See regarding the jurisdiction of Mar Thoma Nazranis through the bishops of the Syro-Malabar Church. In a way, all those representations and the concerted efforts of many in the Syro-Malabar Church found proper fruits in the historic letter of Pope Francis on 9 October, 2017, regarding the extension of Jurisdiction of the Syro-Malabar Church all through the Indian territories.

It is to be remembered that the old unjust restriction on Syro-Malabar Church in Kerala, between the rivers of Pampa in the south and Bharathapuzha in the north, had been lifted by the able representation of Fr. Placid also to Eugene Cardinal Tisserant, especially after that historic visit of 1953. After the erection of Dharmaram College Fr Placid had twice visited Bangalore and was keen in arranging developmental funds for the Dharmaram Library and other needs. Hence, it is quite fitting that the present seminary library of Dharmaram College is named as Fr. Placid Library.

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8

RECTORS OF DHARMARAM COLLEGE AND MAJOR EVENTS (1957-2017)

Dr. Sebastian Payyappilly, CMI

1. Fr Chrysostom Ponnampurayidam (1957-1960)

Fr Chrysostom was the first rector of Dharmaram College, appointed on 1 June 1957. He was a dedicated religious priest with much experience in the field of secular school education having taught in many CMI Schools. He was also a veteran religious formator in the CMI Congregation, having served as Novice Master at Karukutty. He was one of the general councilors with Fr. Maurus as the Prior General. After serving as the first rector of Dharmaram College, he served as Vice-rector of Dharmaram under Fr. Jonas Thaliath as rector. Fr Chrysostom was a man of profound spirituality and great positive vision for the upcoming youngsters in the congregation. He had a paternal approach to the students with calm and serene outlook on all matters of life and ministry. He left Dharmaram in 1973 and spent his last years in Chethipuzha. He was called to eternal rest on 5 April, 1975.

2. Fr Canisius Thekkekara, Servant of God (1960-1966)

It was divine providence and a blessing for Dharmaram College to have the Servant of God Fr. Canisius Thekkekara appointed as the second rector on 21 January 1960. In fact he served as rector for two consecutive terms. Added to that, he served the CMI Congregation as its Prior General, Provincial, and Vicar General. He contributed substantially towards the consolidation of the religious formation at Dharmaram. He was an acknowledged Bible scholar and an experienced professor of Bible and theology, a man of profound spirituality and exemplary life. Throughout his life he could serve as a spiritual guide to so many consecrated people, seminarians, men and women religious, and lay people as well. In his capacity as the Vicar General, he had worked assiduously for the renewal programmes of the CMI Congregation in 1970s according to the orientations of the II Vatican Council. He was a man of prayer and deep contemplation in humility. The last active fifteen years (1981-1996) of his life was totally dedicated for intense prayer and meditation at the Centre for Spiritual Realization (CSR) in Pariyaram. He was also available for spiritual direction and discernment in spiritual life for so many who approached him. During the last two

years he was bed-ridden and was called to eternal reward on 29 January, 1998 and was buried at St. Theresa's Monastery, Ampazhakkad. The 21st Synod of the Syro-Malabar Church, met in session from 7-11, January 2013, gave consent to the diocese of Irinjalakuda to initiate the process of canonization of Fr. Canisius. So on 29 March 2014, Fr. Canisius Thekkekara was declared 'Servant of God' (the first step of the process of canonization) by Mar Pauly Kannookadan, Bishop of Irinjalakuda, at CMI St. Teresa's Monastery, Ampazhakkad.

3. Fr Jonas Thaliath (1966-1969)

Rev. Fr Jonas Thaliath, the original visionary and main architect of Dharmaram College, was appointed rector of Dharmaram College in 1966. He was a man of extraordinary commitment and of great love for the CMI Congregation., a missionary at heart and an accomplished administrator and was one of the most illustrious sons of the CMI Congregation.

The time consuming and strategic project for the administration at this time was the dual concern of Fr Jonas to develop the Devadan Farm and to establish an arts and science college for secular studies both for the seminarians and the students from the public. In the course of time the name of the college was chosen as Christ College. It was chosen with the implied understanding that the values Christ taught are the ideal the institute as well as its managers cherish supremely and that Christ should become the universal model for all men of goodwill. Another important development during this period was the establishment of Dharmaram Publications.

4. Fr Theophane Kanjooparambil (1969-1972)

Fr Theophane Kanjooparambil was a member of the Dharmaram College from 1958. He was an unassuming CMI religious priest; his lifestyle was one of deep commitment, consistent thinking and deep attachment to the community. He loved Dharmaram and worked silently, but systematically for its future. He was appointed as rector on 15 January 1969, when the new initiative of having a college for secular studies was in full swing. It was during his tenure as rector that Dharmaram survived an extraordinary financial crisis. A new Institute named the Centre for the Study of World Religions (CSWR) was constituted to enhance the studies in world religions, especially in the context of India. Later under the auspices of the Centre an International Quarterly called *Journal of Dharma* was begun in collaboration with four international universities: Lancaster University in the UK; Santa Barbara in Berkeley, California; Seton Hall in New York, USA; Benares Hindu University and the International Aurobindo Centre in Pondicherry. It was during this period the present system of the student evaluation committee consisting of the rector, president of DVK, principle of Christ College, an elected representative of the Local Council, respective masters, senior tutor and a province nominee, evolved after a number of experimentations.

5. Fr John Britto Chethimattam (1972-1975)

Rev. Fr John Britto Chethimattam, who was a member of the first College Chapter, right from 2 June 1957, was appointed rector of Dharmaram College. He was indeed a nationally and internationally acknowledged scholar, an accomplished writer, and a man well-versed in different disciplines in ecclesiastical studies. He worked hard for the good of the Congregation in general, especially for Dharmaram College. He was an exemplary religious priest, simple in life, accountable to the core, leading a deep spiritual life. Along with Fr. Jonas and the founding members, he played an important role in the beginning and making of Dharmaram College.

One of the most important and challenging tasks he had to take up was the construction of Dharmaram Chapel, a long cherished dream. He took the initiative in establishing better academic collaboration between Dharmaram, United Theological College and other Major Seminaries in Bengaluru. It was at that time that a new initiative was introduced by His Grace Archbishop Lourdu Samy in collaboration with Fr Amalorbhvadass, a well-known Indian theologian and director of NBCLC, Fr. Rosignol, MEP, rector of St Peter's Seminary, and other theological Institutions in Bengaluru, including Dharmaram, to open an Ecclesiastical University in Bengaluru. But later there arose differences of opinion regarding such a project by which Dharmaram was about to be sidelined. At such a juncture it was Fr. Britto Chethimattom who by his intellectual acumen, ecclesial awareness and above all the timely move by which the Faculty of Theology has been made established in Dharmaram College, concurrently with that at St. Peter's Pontifical Institute, Bangalore. Now Dharmaram maintains a leading role among all the ecclesiastical study centres. Dharmaram maintains a close relationship with the Indian Theological Association (ITA).

6. Fr Mathias Mundadan (1975-1978)

Fr Mathias Mundadan, well known historian and an experienced Professor of Dharmaram College, took charge as rector 22 April 1975. He was a well-recognized authority in Church History, both in India and abroad. He was indeed a great scholar who was the general editor of the Church History Association of India (CHAI). During his term, taking stock of the past, he took several positive steps for the transformation of Dharmaram Study House into the Dharmaram Pontifical Institute and to stabilize the functioning and growth of Christ College.

During his period as rector a personal budgeting system was introduced. Dharmaram Study House was raised to the status of a Pontifical Institute on 3 July 1976, and separate administrative facilities were instituted for the same. During this period we started using Dharmaram chapel as a parish church for the Syro-Malabar faithful. Indian liturgy was introduced on an experimental basis. A number of national and international conferences and seminars were organized and study houses of different

religious congregations of both men and women were established on the campus during this period.

7. Fr Eustace Thottan (1978-1981)

Fr Eustace, a committed religious priest, dynamic and hardworking in nature, a man of community, the former rector of Morning Star College, Kolkata, took charge on 7 May 1978. He was one of the first ten staff members of Dharmaram College. He also served as the rector of Carmel Vidya Bhavan, Pune.

It was a crucial period in the Congregation as the Constitution was under revision in the light of the teachings of Vatican II. The renewal programmes were in full swing from 1975. Dharmaram, too, started working on the revision of its Statutes. The present Christ School Road was constructed. A General Governing Body was constituted to draw up a strategic and comprehensive plan for the total development of the Dharmaram lands. Together with the development of contextualized theology and in the celebration of liturgy, the ideal of a simple life was lived out by some of our members. In 1978, the workers in Dharmaram Dairy Farms went on a strike and a few of the kitchen staff also joined the strike which lasted for ten full days, 3-13 September 1978. The Local Council held on 3 December 1979 constituted a Master Plan Committee.

8. Fr Justin Koyipuram (1981-1984)

Rev. Fr Justin Koyipuram who was the first procurator general of the Congregation serving in Rome for several years took charge as rector on 17 May 1981. He was instrumental in starting the CMI Procura in Rome as deputed by Rev. Fr. Theobold, prior general.

The main events of his time as rector were: (1). The 150th Jubilee of the founding of the Congregation and the 25th jubilee of the establishment of Dharmaram College, (2). The civil denotification of excess land, (3). The recommendations of the Evaluation Committee and its implementation. 4. Christ School, Christha Vidyalaya and St Thomas Parish, (5) Involvement of Dharmaram students in DCL programmes.

9. Fr Thomas Mampra (1984-1990)

Fr. Thomas Mampra, an erudite scholar, holding two PhDs, one in theology from the Catholic University of Louvain and another DPhil. in comparative religion from Cambridge University, UK, and the former provincial of Trivandrum Province took charge as rector on 26 May 1984 and was re-appointed to the same post on April 2, 1987. He was also the director of CIIS in Rome and professor of Comparative Religion at Patiala University. Later he became the prior general of the Congregation and served the St Joseph's Province, Trivandrum as provincial at various intervals. He

was indeed a committed CMI religious priest who loved the Congregation sincerely and spent his talents and energies for the growth of the Congregation.

The main events of his six years of time in the office of rector were: (1) providing a separate campus and infrastructure for the effective functioning of DPI, (2) responding to the requests for land from St Thomas Parish Church, (3) assigning different plots of land to religious communities which came forward to collaborate with Dharmaram mission, (4) providing for the future development of the farms, (5) finding financial sources for completing the administrative block of DPI, and (6) constructing buildings for Christ Schools and Christ College Library.

10. Mar Emmanuel Pothanamuzhy (Fr Mani Giles) (1990-1993)

Rev. Fr. Mani Giles, the founder-principal of Christ College, who later became the Bishop of Mananthavady Diocese, took charge as rector on 25 April 1990. He was a man with a long experience of staying at Dharmaram College, working as principal of Christ College and section master of the college-going students. He was a good administrator who loved Dharmaram. He had a vast network of friends in Bengaluru city. He was noble in character, dignified in behaviour and well-articulated in communication.

It was during his time of office that several religious communities put up their formation centres on our campus. The Sisters of Franciscan Clarist Congregation (FCC) built their Alphonsa Bhavan, Besania Bhavan of St Marthas Sisters (SMC), Sannidhana, the study house of the Sisters of the Adoration (SABS). The National Assembly of CRI (Conference of the Religious of India) with around 300 delegates was held at Dharmaram. The servants' quarters were completed and were assigned to four families of the domestic staff.

11. Fr Thomas Kadankavil (1993-1996)

Rev. Fr Thomas Kadankavil, a long term professor at DVK, was appointed as rector of Dharmaram College and he took charge on 16 May 1993. He was a very good scholar and a committed teacher holding two PhDs in Philosophy, one from Gregorian, Rome, and the other from Fordham, USA. He also had served DVK as its president and Dean of Philosophy. During his term of office as president, the Administrative Block and Theology Block were constructed. He was the first rector of Darsana Institute of Philosophy, Wardha. He worked very hard in ascertaining and finalizing the boundaries of our Dharmaram property and was very conversant with the legal matters and was much involved in the future growth of Dharmaram, especially of DVK.

It was announced that there was a plan to start the Mission Theologate in the academic year 1993-1994 and the General Council solicited the co-operation of Dharmaram

to develop a mission methodology and theology suited to the Indian culture and tradition. Additional plots of land for Kannada Medium School were purchased. During this period several major constructions took place, namely, Chavara Bhavan, an additional floor to Christ College ; P.G. Centre of DVK; new Kannada Medium School; construction of the Philosophy Faculty building.

12. Fr Domitian Manickathan (1996-1999)

Fr Domitian Manickathan, a long time professor of Malayalam at Sacred Heart College, Thevara, took charge as rector of Dharmaram College on 26 May 1996. He was the General Councillor for education and communication media. He was the corporate manager of CMI educational institutions from 1978 to 1984. He is a good speaker and writer who loved Dharmaram and the Dharmaram community with a paternal heart.

In view of acquainting the students with the Eucharistic celebration in other liturgical traditions, it was decided to celebrate the Divine Liturgy in the Latin rite once a month. Constructions of an open air stage and sports complex at Christ School and Block II of Christ College were completed. The celebration of Yesu Kristu Jayanthi at National was held at Dharmaram in October 2000. St Thomas Parish was shifted from Dharmaram College Chapel to the newly constructed parish church which was blessed on 15 February 1998. New pastoral centres were also developed such as Anepalya, Ejipura, Bommanahalli, Lingarajpuram, Hongasandra, etc. Bommanahalli chapel was raised to the status of a semi-parish.

13. Fr Sebastian Poonolly (1999-2002)

Rev. Fr Sebastian Poonolly, professor of English at St Joseph's College, Devagiri, for several years and vicar general of the Congregation, took charge as rector on 26 May 1999. He was also provincial of St Thomas Province, Kozhikode, for two terms. Well-versed in English literature, he loved the CMI Congregation profoundly and became deeply involved in the history and the missionary activities of the Congregation. He was actively involved in the renewal programmes of the Congregation, especially as one of the secretaries connected with the revision of the Constitutions.

During this period all the documents of the landed property and constructions of buildings were regularized. The existing residence for the kitchen staff was constructed and Fr Rector blessed it on 15 August 2001. The Dharmaram particular statutes were promulgated with the approval of the prior general. A bank-building was constructed on the campus and was blessed on 22 February 2003. The Institute of Oriental Canon Law at DVK was inaugurated on 14 July 1999.

14. Fr James Narithookil (2002-2008)

Rev. Fr James Narithookil**,** who had his studies in Islamology at the University of Montreal, Canada, took charge as rector of Dharmaram College, on 1 May 2002. He was a full time teacher of Dharmaram and taught Islamology there and elsewhere. He was an efficient and pleasant administrator who could coordinate the activities of Dharmaram very effectively. He served as provincial of St Joseph's Province, Kottayam for two terms from 1987-1993.

One of the major policy decisions in the beginning of his administration was to take steps to develop the Devadan Farm at Kengeri. In compliance with the notification of BDA it was decided to alienate a total of 1184.0 Sq. M of land from Dharmaram College property for the construction of the Dairy Circle Flyover. Dharmaram College celebrated its Golden Jubilee convening a National Seminar. Fr Rector blessed the new grotto. In connection with the celebrations of the 200th birth anniversary of St Chavara, Dharmaram College prepared a cultural programme named 'Dreams,' and it was successfully staged in more than two dozen schools in Kerala to create an awareness among the children about St Chavara.

15. Fr Augustine Thottakara (2008-2011)

Rev. Fr Augustine Thottakkatra, an excellent scholar in Sanskrit studies, holding Vidvan from Karnataka, Sastri from Bharathiya Vidya Bhavan, Bombay and a PhD in Philosophy from the University of Lancaster, UK, took charge as rector on 18 May 2008. He served the Congregation as the provincial of Sacred Heart Province, Kochi, and has a number of publications to his credit. As the rector of Dharmaram College, he was the first Chancellor of Christ University. The attention and the earnest effort of this administration were greatly involved in making the daring initiatives of Christ College a real success. He was equally pre-occupied with the further development of DVK such as following up on the construction of the DVK Research Centre.

Fr Rector announced the elevation of Christ College to the status of Deemed to be University. A committee was appointed to prepare the history of Dharmaram College. The Co-Founders' Day of CMI Congregation was celebrated for the first time. The replica of the Holy Land was renovated after many years. A revised particular Statutes of Dharmaram College was approved.

16. Fr Thomas Aykara (2011-2017)

Rev. Fr Thomas Aykara, highly trained academically and extensively experienced in religious administration took charge as rector on 25 May 2011. He holds a PhD in Philosophy from the Catholic University of Louvain, Belgium and a DPhil from the University of Oxford, U.K. He served the Congregation as its prior general, provincial

of St Joseph's Province, Kottayam, two terms as president of DVK, managing editor of Deepika and Chairman of Rashtradeepika Company, director of CIIS Rome and director of the Centre for Spiritual Realization (CSR) Pariyaram. He was also the national president of the Conference of Religious, India (CRI). He was the founder president of the Syro-Malabar Major Superiors Conference (SMRC). He was instrumental in starting CSR Pariyaram and Darsana Institute of Philosophy, Wardha. It was he who gave leadership to the historic and thorough renewal of the Constitutions of the CMI Congregation in the light of Vatican II.

Under the initiative of CRI a Mission Congress was held at Dharmaram College, on 17 April 2012. The CRI held its National Assembly on Dharmaram campus, making use of all the facilities of Christ University and DVK for four days from 1-4 April 2015. During the tenure of Fr. Thomas Aykara as rector, a few creative steps were taken in the field of holistic formation. To mention a few: a fortnightly presentation as the *Pope's Voice*, the introduction of *Navanirman* and *Meet the Great.* Fr. Rector released on 15 October 2012, ***Dharmaram Currents,*** a new venture of the students to publish the current news of Dharmaram College and allied institutions. He inaugurated **www.dharmaramdaily.wordpress.com,** a site to deliver everyday biblical reflections. The Synodal Commission**,** Archbishop George Njaralakkatt and Bishop Jacob Manathodath visited Dharmaram College from 22 to 24 June 2015. During the span of six years from 2011 to 2017 Christ University made extensive campus expansion programmes.

17. Fr. George Edayadiyil (2017-)

Rev. Fr. George Edayadiyil, a well known bible scholar, an efficient professor, retreat preacher and an experienced religious administrator, took charge as the Rector of Dharmaram College in April 2017, in the Diamond Jubilee year of Dharmaram College. He has been professor of biblical Studies in DVK and a member of Dharmaram College for a long time. Immediately before his office as the Rector of Dharmaram College he served as Provincial of the CMI St. Joseph's Province, Kottayam from 2014-2017. He has also served as the Director of Darsana Cultural Centre and the founder director of Darsana Academy, Kottayam from 1993-1999. He was the founder editor of *Vachanam Belivediyil* (1997-1999). During his earlier term in DVK, as the founding director of the Dharmaram Academy for Distance Education (DADE), he was the organizer of the successful academic system setter of the DADE courses and programmes in DVK in 2007. As a man of dynamic thinking and with many initiatives, Fr. George has inspired the staff and students of Dharmaram College for many initiatives in religious formation, pastoral services, Dharmaram social services, and many progressive steps for the growth of DVK.

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9

DHARMARAM: VISION AND SCHOOL OF THOUGHT

Dr. Thomas Aykara, CMI

1. Introduction

On the happy and historic occasion of the Diamond Jubilee of Dharmaram College, it is fine and fitting to make a meditative and systematic introspection into the vision and thoughts of Dharmaram. We, all of us, are what our thoughts are. Dharmaram is what her thoughts are. Thoughts can never be isolated and detached. Thoughts are always in a chain. At the heart of every thought there is an intentionality that connotes an inner relationality, a unity in diversity, a concord in discord. Any school of thought is not a finished project. It is always in its realizing process. Reflections on school of thought would naturally help us to become more aware of the depth and dimensions of our thought, the manifold meanings and the inbuilt limits of our thoughts, our identity and indebtedness to the thoughts of others; and consequently that would make us justly proud and inevitably humble. Personally thought-out thoughts, rooted in once own lived experience and systematically developed in the context of a collective research can eventually give shape to a particular and unique school of thought. This type of attempt at developing a school of thought does not and cannot make any tall claims, but only invites us to delve deep into our vision and orientations. Hence, the humble search for a Dharmaram School of thought is meaningful and rewarding.

2. Dharmaram Founded on Mannanam Legacy

Dharmaram is the major study house of Carmelites of Mary Immaculate (CMI), the first and the largest indigenous Religious Institute for men in India established in 1831 at Mannanam, Kerala, India. It was started as a spiritual movement originally initiated by three eminent priests of the Church of St. Thomas Christians in India. They were indeed zealous men filled with the Holy Spirit and motivated by the love for the Church and the welfare of the people. Though rooted in space and time they transcended the limits of time and space. They thought deeply steeped in Spirit and acted prophetically. They had a beautiful blending of *BETH RAUMA* experience, namely, an experience that was transcendent, a mountain experience, and the *BETH HAKLA* experience involved in people's welfare, an experience in the planes (*Valla Sukham*). The experience of the founding fathers of the CMI Congregation was

an excellent integration of God experience and people involvement. The core and content of the CMI spiritual movement consists in the correct concord and inspiring integration of these two orientations, contemplative and active.

Dharmaram College has been the realization of a daring and prophetic dream that marked a new era in the history of CMI Congregation. Deeply spiritual in vision and highly motivated by the love for the Church, their first and foremost focus was giving right priestly formation to the local clergy. Immediately after the founding of the Congregation, they started in 1833 the seminary for priestly formation, which they thought was a *sine qua non* condition for the better future of the Church. Following their footstep, the primary objective of Dharmaram has always been to impart holistic formation to future priests. They have to be deeply spiritual, intellectually competent, socially committed and emotionally mature. Assimilating the attitudes of Jesus, the formator par excellence and imbibing the insights of a shepherd with the smell of the sheep, they tried to give sufficient emphasis to human formation especially in the fast changing world of connectivity.

The faithful successors of these three men of God, Malpan Thomas Palackal, Malpan Thomas Porukara and Malpan Kuriakose Elias Chavara, the Founders of Dharmaram tried their best to follow their footsteps. They continued the same seminary formation, attached to several monasteries and the last one was the Sacred Heart Monastery at Chethipuzha. Intensely motivated by a wider vision of mission and future growth of the Church of St. Thomas Christians in India, the leaders of the Congregation and the pioneering members of Dharmaram made a prophetic decision to shift the seminary from Kerala to Bangalore in Karnataka. This was indeed a true intervention of God's providence that enabled the CMI Congregation to prepare her members for long standing all India evangelization initiatives and for the global mission.

3. Dharmaram and the Creative Concord of Oriental, Indian and Carmelite

CMI ecclesiastical education is deeply rooted in the CMI legacy. This legacy is the living transmission of the genius of the Congregation with its rich traditions, inclusive culture and lived customs. CMI genius has three constituent components, namely, Oriental, Indian and Carmelite. Born and bred in Indian culture, lived by the faith transmitted by St. Thomas the apostle and nourished by the Carmelite spiritual tradition, the CMI Congregation tried to live a genius of Oriental, Indian and Carmelite traditions, a healthy synthesis of Eastern and Western visions.

Dharmaram vision is one of the creative concord and holistic integration. The key to Dharmaram vision is the Sacred Heart of Jesus. The signature of Dharmaram is the rootedness in the CMI genius and creative openness to healthy and positive traditions. India, having strong presence of three *sui iuris* Churches, being the cradle of several

world religions and historically enriched by Western culture and thought patterns, Dharmaram strived her level best to stand and work for the richness of these three traditions. Consequently, Dharmaram tried her level best to give adequate emphasis to the rich Christian traditions in India, always assimilating the salient genius of various world religions and understand the age old Eastern and Western schools of thoughts. Hence, the basic quest of Dharmaram was for a creative concord integrating unity in diversity through her thought patterns, and theological and philosophical activities. Emphasis on Eastern traditions, heritage of Oriental and Western Churches, inspiring and perennial insights of world religions and Indian culture in particular and the rewarding result of deep mysticism especially that of Carmelite tradition were the constant focus of Dharmaram teaching and learning.

Dharmaram vision and school of thought are really based on the quest for a creative concord in integrating these three fold experiences. Some would perhaps argue, that to have a school of thought is to limit oneself to his or her horizon of thinking. But Dharmaram school of thought has been trying to evolve a universal outlook by thinking deeper and wider; transcending the limits of local cultures, rituals, traditions and religious beliefs. Thoughts are the results of lived experience. Real thoughts are to be thought out. They can never be successfully borrowed and swallowed. Of course everyone is indebted to one or the other in his or her thinking pattern. Dharmaram is a wonderful dream, a beautiful becoming. Diamond Jubilee is an opportune occasion to delve deep in silence into its Dharmaram Unconscious. Thoughts are stimulated and sustained to a great extent by the unique unconscious of every one and every institute. The unconscious of Dharmaram is a deep seated concord and a synthesis of unity in plurality. Well, the nature of being is one and at the same, it is relational. One and many are at the heart of every reality. Dharmaram, with her creative openness and deep rootedness in her genius, stands steadily for a positive concord and a healthy integration.

Though Oriental in faith, Dharmaram is Indian in culture. Dharmaram has very much been influenced by the Western schools of thoughts both in philosophical and theological thinking. Trying to be faithful to these triple components of Dharmaram genius, she focused not only on Oriental dimension but opened her doors for the members of different Individual churches and other ecclesial communities. Rootedness in CMI genius and openness are the two salient features of Dharmaram vision and school of thought. Dharmaram warmly welcomed the presence of so many members of other religious institutes and dioceses from India and abroad for priestly formation. Dharmaram championed in admitting women religious and lay faithful for the ecclesiastical studies on the campus. Dharmaram could workout healthy and commendable co-operation with St. Peter's Pontifical Seminary, United Theological College (U.T.C.), Ecumenical Christian Centre (E.C.C.) and several theological

and philosophical institutes in Bangalore. There are also many Philosophical and Theological institutes affiliated to D.V.K., the organic evolution of Dharmaram College. Taking into account the pluralistic religious context of India, Dharmaram made commendable contributions to the studies and researches of world religions and worked for the same in collaboration with several universities in India and abroad, and started centres of studies both in India and abroad. The following innovative initiatives that Dharmaram took with her farsighted vision in the concrete context of pluralism are: the Centre for the Study of World Religions (CSWR), similar centres in Rome and Sacramento in California, U.S.A.; publications like: *Journal of Dharma*, An International Quarterly, *Asian Horizons*, A theological Quarterly, *Vinaya Sadhana*, *Justitia, Herald of the East* and the contributions of Dharmaram Publications, mostly scholarly books; Five Endowment Lectures and their subsequent publications; many Centres of various relevant studies and finally several international conferences organized at Dharmaram and Dharmaram Vidya Kshetram ex press eloquently the vision and school of thought in their dynamic process.

4. CMI Legacy and Dharmaram Life-Line of Creative Concord

Dharmaram with her positive and creative attitudes of openness took creative initiatives in getting established not only the faculties of philosophy and theology, but also the Institutes of Oriental Canon Law and Vinayasadhana (for the studies of Spirituality and Counselling) and several centres of various studies. Research being an important part of the school of thought, Dharmaram has been successfully publishing journals in different disciplines having international collaboration and eminent contributors. Working in close collaboration with Christ University (deemed to be) on the very campus, Dharmaram school of thought beautifully integrates ecclesiastical and secular studies promoting interdisciplinary studies, a rich contribution towards the relevance of Dharmaram school of thought. A well furnished and rich central library of the athenaeum is indeed a valuable source for the development of Dharmaram school of thought.

The original visionary and the architect of Dharmaram, late Bp. Jonas Thaliath, CMI had a wonderful dream of developing Dharmaram school of thought based on harmony of life integrating spiritual pursuit, intellectual endeavours, working in the farms and intimately involved in the nature, a harmonious and ecological approach. Bp Jonas enunciated his vision of theology as *Fides Quaerens Harmoniam Vitae*, faith seeking harmony of life. Harmony is at the heart of Dharmaram Thought and hence she stands incessantly for a creative concord. Concord naturally connotes a discord within it. Health in general is always in harmony. Mature and meaningful thoughts are rooted in concord and discord, a unity in multiplicity, the core of Christian Trinitarian Theology and the characteristic mark of Indian genius.

Imbibing these true Christian and Indian traditions, **Dharmaram always based her unique method in thinking as a constant quest for a creative concord in a pluralistic context**. Deeply conscious of and faithful to the triple dimensions of CMI identity and consistently open to the changing cultures and growing society, Dharmaram kept on developing her school of thought, having rootedness in identity and openness to the future growth as her unique method in thinking and research activities. The beautiful Dharmaram campus especially Dharmaram Chapel, speaks eloquently in silence the core values of Dharmaram vision and school of creative concord.

5. Conclusion

By being faithful to this school of thought, Dharmaram will hopefully make original and future- oriented contributions towards the growth of different disciplines. On this auspicious and proud occasion of the diamond jubilee, let Dharmaram rededicate herself to her original vision and deepen her school of thought with more creative researches for the future, is our fond hope and fervent prayer. Let Dharmaram grow, bear wonderful fruits and flourish far and wide.

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PART TWO

BLENDING OF SACRED AND SECULAR DISCIPLINES IN FORMATION

10

DVK AS ORGANIC EVOLUTION OF DHARMARAM COLLEGE

Dr. Thomas Mampra, CMI

The blossoming of a beautiful and fragrant rose flower is the culmination of a long process of smooth evolution of a tiny bud passing through several stages of development. Similarly Dharmaram Vidya Kshetram (DVK) is the end product of the smooth evolution of a healthy and handsome bud, Dharmaram College, which itself has a fascinating story of evolution.

1. The Blossoming Bud of Seminary Education and CMI Congregation

The three illustrious founding fathers of the CMI congregation, Fr. Thomas Palackal, Fr. Thomas Porukara and St. Kuriakose Elias Chavara were all Malpans or professors in the seminaries of Pallipuram and Mannanam[1]. One of the basic inspirations for the establishment of the congregation was the training of a more enlightened and dedicated local clergy who would be able to instruct and awaken the people of God spiritually, intellectually and socially.[2] The saintly trio started a seminary at Mannanam already in 1833[3] with two students from the neighbouring parish of Athirampuzha. This developed into a leading seminary with about 150 students. Noticing the benefits resulting from the pastoral services of priests coming out of the seminary at Mannanam, the Vicar Apostolic of Verapoly Msgr. Bernardine Baccinelli OCD, asked the congregation to start seminaries attached to the monasteries at Vazhakulam (1866), Elthuruth (1868) and later at Pulincunnoo.[4] All these seminaries continued to function until 1890. When the Apostolic Seminary, under the Congregation for the Propagation of the Faith was started at Puthenpally, the three first mentioned seminaries were closed.[5] Around 1860

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[1] Chavara Kuriakose Elias, *Chronicles* (Malayalam), Mannanam, 2000, pp 44, 59-60.

[2] Ibid., p 1 Cf. Also Neerakal Gregory, *A Concise History of CMI Congregation* (Malayalam) Trichur, 1970 p 2.

[3] Cf. Chavara, Chronicles, pp 31-32.

[4] Cf. Bernard of St. Thomas, *A Short History of TOCD* (Mal.), Mannanam, 1908, pp 114–115, 118; Cf. also Neerakal, p 213. In a report presented to the Prior General OCD in Rome in 1870 Fr. Leopold Beccaro OCD mentioned that due to the zealous apostolic activities of the newly started Syrian Carmelite Congregation the face of the vicariate of Verapoly had been changed. For further details Cf. Lucas Vithuvattickal, *Positio*, Vatican, 1977, pp 192 ff. (Italian text).

[5] Cf. Benard of St. Thomas, p 65.

the congregation started its study house for the training of its members to priesthood at Koonammavu.[6] In order to provide a more formal and timely priestly formation to its candidates for priesthood, steps were taken in 1890 through the kind offices of Bishop Charles Lavigne SJ of Kottayam Vicariate, to send them to the major seminary run by the Jesuits at Jeppu, Mangalore[7] and later to Pune[8]. The study house started at Mutholy in 1914 was transferred to Chethipuzha in 1918 with the name Sacred Heart Seminary. It served as the main study house of the congregation until 1957.[9]

2. Foundation of Dharmaram College at Bangalore

As India became an independent sovereign republic in 1950, and as the government was not in favour of permitting the flow of foreign missionaries to India, the congregation felt seriously its responsibility to take up evangelization in the vast heartland of Central and Northern India. Its growing number of younger members had to acquaint themselves with the diversity of cultures, religious traditions, languages, etc. In 1952 a property was bought at Kotagiri, in spite of reservations, to locate the common study house there.[10] When the congregation was divided into three provinces in 1953, following the instruction from Rome that the study house or the major seminary should be common, the General Chapter of 1953 appointed a committee for recommending a suitable location for the study house with the young and brilliant Fr. Jonas Thaliath as convener.[11] The committee visited several places including Kotagiri and Bangalore and recommended Bangalore as its choice.[12] Bangalore was then outside the territorial jurisdiction of the Syro-Malabar Church and the Catholic Bishops' Conference of India (CBCI) was not favourably inclined to grant permission[13] to locate the seminary there. However, through the kind offices of the benevolent Eugene Cardinal Tisserant, Prefect of the Congregation for the Oriental Churches, a directive from the Holy Father Pius XII was sent by Cardinal Fumisoni Biondi, Prefect of the Congregation for Propagation of Faith, to Archbishop Thomas Pothacamury of Bangalore asking him 'to be more indulgent towards the Syrian Carmelites, and the archbishop granted permission to establish the study house in Bangalore.[14] With a team of young and highly qualified professors and administrative staff with Fr. Chrysostom Ponnumpurayidom

[6] Cf. Ibid., p. 205, cf. Also Neerakal, p 117.

[7] Cf. Neerakal, pp 103-104.

[8] Cf. Ibid., pp 107-108.

[9] Cf. Ibid., pp 105-106, 182.

[10] Cf. Ibid., p 84.

[11] Cf. Ibid., p 108.

[12] Cf. Neerakal, pp 103, 108, 130. Cfr also Lucas Vithuvattickal and others, *CMI 175 Years*, Eranakulam, 2006, p 48.

[13] Cf. K P Joseph, *Bishop Jonas Thaliath of Rajkot*, Rajkot, 1998, pp 59-66.

[14] Cr. Ibid., p 66.

as rector and 87 scholastics, the new central study house with the name Dharmaram College started functioning on June 1, 1957,[15] in Bangalore.

3. The Vision and Mission of Dharmaram College

The spirit and inspiration of the new study house was briefly explained by Fr. Maurus Valiaparambil, the prior general, on two occasions. At a small gathering of a few eminent people for the foundation-laying ceremony on July 16, 1955, he said: "…In the fast-changing economic and social set up of free India, we are obliged to think of an institute of studies with a more elaborate curricula and syllabi and constituted in an atmosphere fully calculated to achieve university standards... The time has certainly come when we are called upon to preach the gospel and to take care of God's poor all over the country. The Syro-Malabar Christians and the Syro-Malabar Carmelite congregation above all, have a duty in this respect, far more than others… The founding of our institute of studies in this metropolis and outside the Syrian territory, therefore, marks an era, and a historical one, in the history of our congregation and of the Syro-Malabar Church[16]…" On the occasion of the formal inauguration of Dharmaram College on February 23, 1958, Fr. Maurus said: "…We believe in the primacy of the spirit and soul and consequently give an important place in our scheme of education to spiritual values… It is, in short, a college dedicated to the Sacred Heart of Jesus, where the students of the Kerala Carmelite Sannyasi family will be brought up and trained in all the religious, priestly and apostolic virtues, disciplined in the highest wisdom of human philosophy and in sacred theology with all the modern scientific aids that are rendered to the students of the same category elsewhere in the world[17]…"

In this sublime vision of Dharmaram, one can see at least five important elements:

a) An institute of studies with university standards

b) Preaching the gospel in the whole of India

c) Appreciation and support for Oriental and Indian traditions of culture and philosophy

d) Commitment to the poor and the needy

e) Academic and Ecumenical collaboration with others

In fact, from the very beginning of Dharmaram College these five elements of its basic vision were given special attention.

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[15] Cr. Neerakal, p 110.

[16] Cf. *Dharmaram College Chronicles*, Vol. I (Unpublished), pp 9-16.

[17] Cf. Ibid., pp 140-143.

a) An Institute of Studies with University Standards

From the beginning Dharmaram had always excellent professors and teachers who had their doctorates and other degrees from famous ecclesiastical universities such as Gregorian University, Biblicum, Oriental Institute, etc., Rome, and later also from renowned universities like Louvain/Leuven (Belgium), Oxford, Cambridge and Lancaster (England), Fordham (USA), Bonn (Germany), etc. Courses were of a high standard and a well furnished library with thousands of books and magazines was at the disposal of the staff and students. A three year course in philosophy and a four year course in theology were offered. The college was affiliated to the Pontifical Gregorian University, Rome in 1965. Later in 1976, the Congregation for Catholic Education, Rome, by its Decree, *Nobilissimae Indiarum Gentes*, erected in it the Faculty of Theology as an independent institute with rights to confer Bachelor and Licentiate degrees in theology and Bachelor degrees in Philosophy. Six years later on December 8, 1983, recognizing, the merits and progress the institute had made, the same Congregation constituted a Faculty of Philosophy in Dharmaram, empowering it to give degrees of Licentiate and Doctorate, by its Decree, *Antiquissima Indorum Philosophica ac Religiosa Traditio*, in Philosophy, thus raising it to an Athenaeum of Philosophy and Theology with the name Dharmaram Vidya Kshetram (DVK).[18]

b) Preaching the Gospel in the Whole of India

The CMI congregation had already started sending missionaries to Raigarah-Ambikapur Diocese in 1955,[19] and this created great enthusiasm in the young scholastics for developing the mission spirit. Dharmaram Mission League was started and the students took an active part in it. News from and talks on the missions by missionaries from the field were organized. Proceeds from the sale of flowers and vegetables cultivated by the students were donated to the missions. In1962 when history was created by the entrusting of Chanda mission to the Oriental CMI Congregation and Rev. Dr. Januarius Palathuruthy CMI from Dharmaram was appointed its first Exarch,[20] enthusiasm for the mission abounded. Five of the six missionaries who went along with Mgr. Januarius to Chanda were all former students of Dharmaram. As new missions were entrusted to the CMI Congregation in different parts of India, some professors were appointed bishops[21] and a large group of young missionaries working in those missions were former students of Dharmaram.

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[18] Cf. Dharmaram Vidya Kshetram, *Handbook, 2016-17*, p 15.

[19] Cf. Neerakal, p. 118.

[20] Cf. Ibid., pp 118-119.

[21] Bishop Paulinus Jeerakath of Jagadalpur and Bishop Jonas Thaliath of Rajkot were former professors and Bishop Gratian Mundadan of Bijnor was a former student of Dharmaram College.

c) Appreciation and Support for Oriental and Indian Traditions of Culture and Philosophy

From the beginning, attention was given to the study and promotion of Oriental and Indian traditions of culture and philosophy. That was reflected in cultural events, liturgical songs, theological discussions, etc. During the All India Seminar of the 'Church in India Today' held in 1969, an 'Indian Liturgy' was presented by Dharmaram, which was much appreciated by many of the participants. In the spirit of openness and dialogue with other religions encouraged by the Vatican II, Dharmaram started a Centre for the Study of World Religions (CSWR) on January 3, 1971,[22] the centenary of the demise of St. Kuriakose Elias Chavara, which continued to give lectures and seminars. These were well attended and appreciated by the members of other religions also. Under the centre's auspices, a journal named *Journal of Dharma* began publication in 1975 and was much appreciated.

d) Commitment to the Poor and the Needy

A variety of services to the poor and the needy found expression in visiting and serving the needy with medical help, finding employment opportunities for the unemployed, giving food for the poor under "food for work" programs and giving tuition to the children of the nearby villages, etc., which were taken up under the auspices of Dharmaram Association for Social Services (DASS). Later a Kannada medium school (Krista Vidyalaya) was opened for the benefit of the children of the nearby villages with facilities to enrich and empower them to face the future with courage and confidence.

e) Academic and Ecumenical Collaboration and Cooperation with Others

Our presence in Bangalore made it possible for us to have cooperation and collaboration with other study houses and major seminaries like the Franciscan study house nearby, Kristu Jyoti College (SDB), St. Peter's Pontifical Seminary, and others. This cooperation was mainly on academic matters like exchange of professors, occasional meetings of the staff of the seminaries, etc. with some religious congregations for men such as the Missionary Congregation of the Blessed Sacrament (MCBS), Vincentian Congregation (VC), Congregation of St. Therese of Lisseux (CST), Mont Fort Fathers (SMM), Order of Carmelites (O. Carm.), and others who began to send their seminarians to Dharmaram for studies. Similarly, Congregations of Sisters like the Congregation of the Mother of Carmel (CMC), the Franciscan Clarist Congregation (FCC) and many others also started sending their Sisters for studies at Dharmaram. Postgraduate Centre and Adhyayana, as hostel facilities were provided on the campus for male and female students. Our cooperation with the United Theological College (UTC) and

[22] Cf. *DVK Handbook, 2016-17*, p 15.

later with the Ecumenical Christian Centre (ECC), Whitefield, Bangalore, enhanced ecumenical and academic collaboration in an atmosphere of Christian fellowship and fraternity. The establishment of Christ College in the campus of Dharmaram in 1969 and its steady development into Christ (Deemed to be) University was an opening for inter-disciplinary studies. The smooth and steady growth of Dharmaram College for a quarter of a century was, in fact, a preparation for its greater and fuller development in the years to come.

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11

DHARMARAM VIDYA KSHETRAM AS THE ORGANIC EVOLUTION OF DHARMARAM COLLEGE ON THE WAY OF BECOMING AN ECCLESIASTICAL UNIVERSITY

Dr. Paulachan Kochappilly, CMI

Over the years, by the providence of God and with the immense contributions of generous people and agencies and through the visionary and missionary commitment of its faculty members and under the patronage of Dharmaram College, Dharmaram Vidya Kshetram has been making incredible progress in academic excellence, administrative setup, and envying infrastructure. This is the realization of a great dream of the Founding Fathers of Dharmaram College, namely, a CMI Ecclesiastical University, in tune with the CMI legacy of ecclesiastical education started at Mannanam in 1833, as a humble and historical beginning of the formation for the ordained ministry in the Church. On the occasion of the completion of 25 years of the establishment of Dharmaram College, Mar Jonas Thaliath, CMI, the visionary architect of Dharmaram College and its allied institutions, wrote:

> The aim before our eyes was to make Dharmaram an Athenaeum with Faculties in the theology and philosophy to prepare the way later on for its evolution into a full-fledged ecclesiastical university. Also, right from the beginning, it was the desire of all of us that our study house should specialize in giving an Indian touch in our approach to our theological studies (*Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82*, p. 26).

I. Milestones in the History of Dharmaram Vidya Kshetram

Geographically, structurally, and strategically, Dharmaram Vidya Kshetram is placed in the heart of Dharmaram College, consecrated to the Sacred Heart of Jesus, the Major Study House of the Carmelites of Mary Immaculate. The flourishing of Dharmaram College echoes in the heartbeat of Dharmaram Vidya Kshetram and the flowering of life through the ministers and leaders trained in this temple of learning and serving in different continents. As of an umbilical cord, a marvelous and life-sustaining connection exists between Dharmaram College and Dharmaram Vidya Kshetram in the progress of the latter. Hence, the motto – *ishabhakti param jnanam* (devotion to the Lord is the supreme wisdom) – is one and the same for both Dharmaram College

and Dharmaram Vidya Kshetram, one mirroring the other, growing in the supreme wisdom through devotion, dedication, and determination. The burning fire and the guiding light are kindled from the same furnace of the divine presence to take wings to praise God in the highest, while ever engaged in the flourishing of human beings and establishing peace on earth.

Dharmaram Vidya Kshetram has articulated and adopted a vision true to its ideal with its motto: "A living temple of wisdom and the dharma of Jesus Christ for the well-being of all and the glory of God." In translating the vision we follow the mission statements: holistic formation in the radical discipleship of Jesus Christ, the Sadguru, for Christian leadership; promotion of rigorous academic research in philosophical, theological, and allied disciplines; and harmonious synthesis of the Western and the Eastern and the Indian genius.

Back in 1965, Dharmaram College was affiliated to the Pontifical Gregorian University, Rome, and eleven years later, in 1976, the Congregation for Catholic Education, by its Decree, *Nobilissimae Indiarum Gentes*, established in it the Faculty of Theology as an independent Institute with rights to confer the Bachelor's and Licentiate and Doctorate degrees in Theology and the Bachelor's degree in Philosophy. It came to be known as Dharmaram Pontifical Institute. In recognition of the merits and the significant progress Dharmaram Pontifical Institute made in seven years, the same Congregation, by its Decree *Antiquissima Indorum Philosophica* on 8 December 1983, constituted also a Faculty of Philosophy, empowered to award the Licentiate and Doctoral degrees in Philosophy. With the approval of the Statutes by the Congregation for Catholic Education on 7 November 1986, the Athenaeum was christened as Dharmaram Vidya Kshetram, meaning the Temple of Wisdom in the Garden of Dharma. Dharmaram Vidya Kshetram is a registered Society under Reg. S. No 13/84-85.

II. Mission and Ministries of Dharmaram Vidya Kshetram

In what follows I shall briefly highlight the different facets and facilities Dharmaram Vidya Kshetram has gained over the years.

1. Study Programme: In the last four decades, Dharmaram Vidya Kshetram has developed different study and research programmes in all three cycles in the Faculties of Philosophy and Theology.

(a) Faculty of Philosophy: As of now, the Faculty of Philosophy offers the following programme: Doctoral Programme in Philosophy (PhD); Master of Philosophy (MPhil); Licentiate in Philosophy (LPh with specialization in Western Philosophy; East-West Philosophical Studies; Contemporary Psychological Trends; Interreligious Studies); Baccalaureate in Philosophy (BPh); 2 year Diploma in Philosophy (DPh)); 1 year Certificate in Philosophy;

BA (Honours) Philosophy; Master of Arts in Philosophy (MA). B. Ph. students of DVK may obtain a BA of UGC from Christ University, if they are registered separately.

(b) Faculty of Theology: In the present scheme, the Faculty of Theology offers the following study programme: Doctoral Programme in Theology (ThD); Licentiate in Theology (LTh with a specialization in Biblical Theology, Systematic Theology, Moral Theology, Eastern Theology, Missiology, and Formative Spirituality and Counselling); Bachelor of Theology (BTh) ; Master of Arts in Theology (MA); Diploma in Theology and Religious Sciences; and Diploma in Pastoral Management. In the Faculty of Theology, the students of BTh and MA (Formative Spirituality and Counselling) have the opportunity to obtain degrees of M.A. in Theology and MA in Counselling and Spirituality from Christ University, respectively.

(c) Institute of Oriental Canon Law (IOCL): In the context of the ever increasing importance of specialization and research in Oriental Canon Law and taking into account the academic ambience and facilities of the DVK in creatively contributing to the overall progress of the Churches in India, especially the Oriental Churches, a new Institute was established at Dharmaram Vidya Kshetram by the Congregation for Catholic Education on 29 March 1999. This Institute is aggregated to the Pontifical Oriental Institute (PIO), Rome. This is the first of its kind in Asia. It was inaugurated on 14 July 1999, by His Beatitude Mar Varkey Vithayathil, CSsR, Major Archbishop of the Syro-Malabar Church, and Chancellor of the DVK.

(d) Vinayasadhana: Centre of Formative Spirituality and Counselling: In June 1992, Dharmaram Vidya Kshetram, in response to the repeated requests from the bishops and major superiors of religious institutes of India, started a systematic diploma programme of one full academic year with a rich academic and practical study programme for the benefit of the formation personnel of various religious congregations and dioceses. The purpose of the programme is to prepare competent formators who could foster growth and wholeness in themselves as well as in the youth entrusted to their care.

The Congregation for Catholic Education, in accord with the statutes of DVK approved the Master of Arts in Formative Spirituality and Counselling to those who successfully complete the course. The Congregation for Catholic Education, in its letter of promulgation dated 12 December 2003, (Prot. N. 946/2000/21-727/79) says that they commend the course for its proper blend of culture and faith between spirituality and psychology, and between academic and practical aspects of the programme of study. In 2010, the Congregation for Catholic Education approved the revised syllabus

of the MA in Formative Spirituality and Counselling of Vinayasadhana and granted permission to confer the Licentiate (LTh) in Formative Spirituality and Counselling to those who are eligible for the degree (Port. N. 946/2000). The eligible candidates also get a UGC recognized MA from Christ University.

Vinayasadhana celebrated its 25 years of existence and excellence in 2017 and conducted a national conference on "Paradigms in Formation: Approaches in Priestly and Religious Training in a Globalized World." Vinayasadhana offers the following academic programme: one year Diploma, MA, and LTh. This has become one of the most sought after programmes of DVK.

2. Dharmaram Academy for Distance Education (DADE): Coinciding with the Golden Jubilee of Dharmaram College, Dharmaram Vidya Kshetram launched Dharmaram Academy of Distance Education in 2007, to reach out its ministry of ecclesiastical education to people of all walks of life. Its founding director was Dr George Edayadiyil, CMI. The objectives of DADE are the following: to make theological, philosophical, and religious studies easily accessible to the general public; to disseminate knowledge to a greater number of seekers in a non-seminary context; to impart theological, philosophical and religious studies with a harmonious synthesis of the Indian, Eastern, and Western genius; to promote mature Christian leadership among the laity through intellectual and faith formation; and to help people of other faiths to know Christianity and its basic worldview. DADE offers PG Diploma programme in the following disciplines: philosophy, theology, biblical studies, spiritual theology, counseling psychology, legal studies, Thomas Christian studies, study of religions, Eastern and Indian Christian spirituality, canon law, and formative spirituality. Annually around hundred students attend the contact classes organized at DVK campus. Dr Wilson Chakkayath, CMI, is its present director.

3. Journals of Dharmaram Vidya Kshetram: Dharmaram Vidya Kshetram, true to its vision – a living temple of wisdom and dharma of Jesus for the welfare of all and the glory of God – strives earnestly to engage in rigorous research and scientific articulation of information, knowledge, and wisdom through the publication of five scholarly and international journals from its various faculties and institutes, which is a rare achievement of the Athenaeum, and these send waves of change and challenge in the field of ecclesiastical education and investigation.

(a) ***Journal of Dharma****: Dharmaram Journal of Religions and Philosophies*, a quarterly, began publishing in 1976 and Dr Francis Vineeth Vadakkethala, CMI, was its first Chief Editor. Apart from serving as a forum for the exchange of ideas and experiences regarding approaches and methods towards religious and philosophical quests of humanity, this journal encourages research in

interreligious studies and dialogue. At present, Dr Wilson Edattukaran, CMI, serves as the Editor in Chief.

(b) ***Asian Horizons****: Dharmaram Journal of Theology*, is a quarterly, began its publication in June 2007, in connection with the celebration of the Golden Jubilee of Dharmaram College. Dr Paulachan Kochappilly, CMI, was its first Editor in Chief. It is a forum for genuine investigation of and reflection on the Dharma of Jesus in the Asian context marked by economic poverty, cultural diversity, and religious plurality, in order to discern the way towards the glory of God and to the flourishing of humanity on earth. Dr Shaji George Kochuthara, CMI, is its current Editor in Chief.

(c) ***Vinayasadhana****: Dharmaram Journal of Psycho-Spiritual Formation*, started in January 2010 and published by the Institute of Vinayasadhana as a biannual. Dr Kurian Perumpallikunnel, CMI, was its first Editor in Chief and the journal opens a forum for genuine investigation of and reflection on the 'Christ Formation' in Christian seminaries and other houses of formation marked by socio-cultural diversity. This in turn will facilitate the emergence of persons fully human and fully alive, capable of living the kingdom values, giving glory to God. Currently, Dr Thomas Parayil, CMI is the Editor in Chief of Vinayasadhana.

(d) ***Iustitia****: Dharmaram Journal of Canon Law*, commenced in December 2010. Dr Cherian Thunduparampil, CMI, is the Editor in Chief of the journal since its inception. *Iustitia* aims at the enhancement and deepening of the knowledge of ecclesiastical laws contained in the Codes of Canon Law, especially the CCEO and the Particular Laws of various Churches *sui iuris*.

(e) ***Herald of the East****: Dharmaram Journal of Chavara Studies*, a journal started in 1985 was an initiative of the CMI Congregation. The publication of the journal has been undertaken by Dharmaram Vidya Kshetram since 2014, and Dr Benny Thettayil, CMI, serves as the Editor in Chief of the Journal. This is a biannual journal to promote multifaceted studies and research on the life, vision, mission, and contributions of Saint Kuriakose Elias Chavara, one of the founders of the CMI Congregation, the first indigenous religious congregation of India in 1831.

III. DVK Blossoming of Dharmaram College

1 Darsana Institute of Philosophy, Wardha: Darsana is an extension centre of DVK. In view of having missionary formation in the mission, Darsana was started as the CMI Mission Philosophate in June 1983. The vision of Darsana is envisaged in its motto: *pavitraya Devadarsanam* (Mt 5:8), which means "Vision of God through

Purity." Giving importance to missionary, Indian, and rural orientations, Darsana is an endeavour to give an integral development of academic, spiritual, and cultural aspects of the students.

2 Samanvaya Theology College, Kolchoor, Rishikesh, Bengaluru, Bhopal: Samanvaya Theology College, begun in 1994, is an extension centre of DVK. Samanvaya envisions a theological training programme focusing on the Church's evangelizing mission in the northern parts of India. The theological formation envisaged by Samanvaya is a process "from below" rather than "from above." The courses and the lived experiences are arranged in the tribal-rural context of Kolchoor, the religio-cultural context of Rishikesh, Bengaluru and Bhopal.

3 Jnanodaya started in the academic year 1989-1990. The centre, meant exclusively for junior sisters, is for the purpose of giving a one year diploma course in Religious Sciences. The centre runs its regular classes in collaboration with the CMC Sisters at their study house, Jnanodaya, on the DVK campus.

IV. Affiliated Institutes

Institutes seek affiliation to Dharmaram Vidya Kshetram for different degrees. As a mark of ecclesiastical recognition the Congregation for Catholic Education, Rome, recommends DVK to the Institutions which seek affiliation. The following Institutes are affiliated to DVK through the Congregation for Catholic Education:

1 Vidya Deep College, CRI Brothers' Institute of Theology was affiliated on 8 September 1988 (Prot. No. 1171/88) to the Faculty of Theology of Dharmaram Vidya Kshetram.

2 Carmelaram Theology College of the Malabar Province of the Order of Discalced Carmelites (OCD), was affiliated on 25 August 1989 (Prot. No. 1931/88) to the Faculty of Theology of Dharmaram Vidya Kshetram.

3 De Paul Institute of Religion and Philosophy, the Philosophate of the Vincentian Congregation was affiliated on 20 November 2000 (Prot. No. 639/2000) to the Faculty of Philosophy of Dharmaram Vidya Kshetram.

4 Pushpashrama Institute of Philosophy, belonging to the OCD Carmelites of the Goa-Karnataka Region, was affiliated on 10 April 2003 (Prot No. 1391/2003) to the Faculty of Philosophy, Dharmaram Vidya Kshetram.

5 MMI Theology College, belonging to the Congregation of the Missionaries of Mary Immaculate, was affiliated on 21 February 2015 (Prot. No. 858/2014) to the Faculty of Theology, Dharmaram Vidya Kshetram.

V. Endowment Lectures

Following the pattern of world class universities, the DVK commenced the practice of endowment lectures in order to perpetuate the memory and legacy of the luminaries of Dharmaram Vidya Kshetram and to promote the ongoing dialogue and research in the fields of their contributions. The DVK has instituted a few endowment lectures, which are being delivered by eminent and erudite scholars from India and abroad**.** Some of the well attended Endowment Lectures are the following: **Dharma Endowment Lectures** established in 1993, in the Faculty of Philosophy. **Bishop Jonas Thaliath Endowment Lectures** began in 1996, in the Faculty of Theology. **Canisius Endowment Lectures** were begun in 2010, in the Institute of Vinayasadhana. **Science and Religion Endowment Lectures** is an initiative in the Faculty of Philosophy launched in 2012. **Chavara Lectures began in** 2013, in connection with the canonization of Kuriakose Elias Chavara of the Holy Family. The **Mathias Mundadan Lectures** were founded in 2014, in the Faculty of Theology Such lectures provide an ambience of academic exposure and excellence. **Denha Endowment Lectures,** started in 2015, in view of educating and training the religious and laity on ecclesial life and mission of the mother Church.

VI. National and International Conferences, Seminars, and Symposia

An Inter-Faith Seminar on "Religions in their Re-Making" was held from 31 October to 2 November 1980. In connection with the Silver Jubilee of the missionary work of St Thomas Christians outside Kerala, a national seminar was organized on "The Mission of the St Thomas Christians in India Today" from 5 to 7 August, 1987. On the occasion of the centenary of the World Parliament of Religions, an international seminar was held on "The Future of Interreligious Dialogue: Threats and Promises" from 17 to18 August 1993. On the occasion of the Silver Jubilee of Dharmaram Vidya Kshetram, a national seminar on "Theological Education for Christian Leadership in the Liberative and Pluralistic Context of India" was held from 29 September 29 to 2 October 2001. DVK organized a national seminar on "The Post-Secular and the Post-Religious Discourses on Religion and Secularity: Emerging Frameworks in the Indian Context" in collaboration with the Department of Philosophy of the University of Madras in Chennai from 14 to 16 December 2001. The Faculty of Philosophy organized a national seminar on "Philosophical Education in Seminaries: Prospects and Perspectives" from 6 to 8 September 2002. An international seminar on "Phenomenology of Human Condition" was held from 23 to 25 June 2003, in collaboration with the Centre for Advanced Research in Phenomenology (CARP), Florida, USA, and the All India Society for Phenomenological Studies (AISPS), Pondicherry. An international conference on "Merging Boundaries: Mysticism, Art and Science" was held from 28 to 31 January 2005, in collaboration with Christ

College and the Bangalore Forum for Science and Religion. An international seminar on "God-Talk: Contemporary Trends and Trials" was conducted from 4 to 7 November 2005, in collaboration with the Centre for Academic Excellence, Christ College.

A national consultation of philosophers on "Indigenous Philosophizing: Indian Horizons" was organized from 1 to 4 June 2006. The seventh international Whitehead Conference on "Process, Religion, and Society" was jointly organized by the Faculty of Philosophy, DVK, and Christ College, from 5 to 9 January 2009. In connection with the Golden Jubilee celebrations of Dharmaram College, a national seminar on "Formation through Integral Education" was organized from 13 to 15 June, 2007. A national symposium on "Natural Moral Law" was convened from 3 to 6 December 2007. An international conference on "Mysticism without Bounds" was held from 5 to 8 January 2011. A national seminar on "Eastern Theology" was organized on 28 November 2008. A national seminar was held on "Priest in India Today: Challenges and Prospects" from 11 to 12 December 2009, in connection with the year for priests.

In the context of the "Year of Faith," which was to mark the Golden Jubilee of the opening of Vatican Council II, DVK organized an international conference on "Revisiting Vatican II: Fifty Years of Renewal" from 31 January to 3 February 2013. The Faculty of Theology organized a national workshop on "Moral Theology in India" from 12 to 15 July 2012. An international colloquium on "Towards a Strong Global Economic System: Revealing the Logic of Gratuitousness of the Market Economy" was organized by DVK in collaboration with the Pontifical Council for Culture, the Vatican, and the Christ University from 25 to 29 October 2011. A national seminar on "The Evangelization and Missionary Activities of the St Thomas Christians of the Syro-Malabar Church" was held from 22 to 24 November 2011. A symposium on "Denied Justice versus Women Empowerment" was conducted on 16 January 2012. The Department of Moral Theology at DVK organized a workshop for three days on "Moral Theology in India Today" from 12 to 15 July 2012. A national seminar on "Gender Justice in the Church and Society" was held at DVK on 17-20 July 2014. A national workshop on "The Impact of *Orientalium Ecclesiarum* on the Eastern Catholic Churches of India" was held on 4-6 September 2014. An International Library Conference (IC.LISCOM 2014) on "Library Space and Content Management for Networking Society" from 18 to 20 October 2014, in association with the Indian Library Association (ILA), Liverpool Hope University, Liverpool (UK), the University of Malaysia and Christ University (Bangalore).

The Centre for the Study of World Religions, celebrating the Ruby Jubilee of the Journal of Dharma, organised an international conference on "Dharma: Interface between Sacred and Secular" in collaboration with Liverpool Hope University, Liverpool, UK, St Mary's University, London and Catholic University, Leuven,

Belgium, and supported by Globethics.net India and Missio Aachen. The conference began on Sunday 4 January 2015. A national workshop was held on "Catholic Cultures and Indian Cultures: A workshop on Rites, Religiosity and Cultural Diversity in Indian Catholicism" was held from 12 to15 January 2015. A national and international workshop on "Society and Culture with Special Reference to the 19th and 20th Centuries" organized jointly by the Pontifical Committee for Historical Sciences, the Holy See and Dharmaram Vidya Kshetram, was held from 24 to 25 July 2015. An Asian Moral Theologians' Conference on "Doing Asian Theological Ethics in a Cross-Cultural and an Interreligious Context" was conducted from 17 to 20 July 2015. Another national conference on "Living the Joy of the Gospel Today: Challenges to the Family and Consecrated Life" from 12 to 14 August 2015, was held in connection with the Chavara Year Celebrations and in the context of the Year of the Consecrated Life and the forthcoming Synod of Bishops on the family.

An international conference was organised on "Consecrated Life in the Globalised Era" from 7 to 9 January 2016. The Journal of Dharma, in collaboration with Globethics.net India, organised a national conference on "Feminine Genius: Women Leadership for a Just and Compassionate Society" on 29-30 July 2017. On the occasion of the completion of 25 years of service of Vinayasadhana, a national seminar was organised on "Paradigms in Formation: Approaches in Priestly and Religious Training in a Globalised World" from 16 to 17 December 2016. In connection with the sixtieth year of Dharmaram College, a seminar cum workshop was organized on an urgent theme, "Human Formation in the Major Seminaries" on 10-13 February 2017.

VII. DVK Scholarships

In order to support and promote rigorous research and publication in the various disciplines of ecclesiastical education, there are a number of scholarships instituted at DVK. These are the scholarships we have at DVK: Whitehead Research Scholarship (WRS), Scholarship for Student Publications (SSP), Journal of Dharma Scholarship for Interreligious Studies (JDSIS), Levinas-Burggraeve Scholarship (LBS) Levinas Burggraeve Scholarship, Prof. Jan Van der Veken Scholarship (JVdVS), Globethics.net India Ethics Research Scholarship (GENIERS), Frau Hildegard Back Scholarship for Formative Spirituality (HBSFS), Frau Hildegund Schweizer Scholarship for Biblical Studies (HSSBS), Marcel Declerq Scholarship for Postgraduate Studies in Philosophy (MDSPSP), Joseph Kurian Kachappilly Scholarship (JKKS), Mysticism without Bounds (MwB) Scholarships for Spirituality and Counselling, Frau Gertrud Dik Scholarship for Biblical Studies, Bishop Jonas Thaliath Memorial Scholarship for Oriental Canon Law, Fr. Herbert Kringe Memorial Scholarship for Diocesan Seminarians (FHKMSDS), Fritz Schweizer Scholarship, Sadaka Scholarship for Philosophy, Institute of Oriental Canon Law Scholarship, Gerda Potthast Philosophy

Scholarship for Women Empowerment (GPSWE), Globethics.net India Scholarship for Theological Ethics, Fr. Placid Podipara Scholarship (PPS), Thomas Christian Research Scholarship (TCRS), and Fr. George Thanchan Scholarship for Oriental Canon Law.

VIII. Infrastructure Facilities

In the providence of God, we have built infrastructure facilities for the functioning and flourishing of Dharmaram Vidya Kshetram to reach its providential dream. Thanks are due to the farsighted and committed faculty of DVK, who have insightfully and meticulously constructed a number of buildings for its autonomous function on Dharmaram College campus.

The first of its kind was the construction of the Theology Faculty Building, which was blessed on 15 June 1989, by His Grace Alphonsus Mathias, Archbishop of Bengaluru. In the following year, the Administrative Centre was constructed, and it was blessed on 30 January 1990, by His Eminence Francis Cardinal Arinze, President of the Secretariat of Inter-Religious Dialogue, Rome. Next was the construction of the Philosophy Faculty Building, which was completed and blessed on 7 November 1993, by Msgr Michael, President of Welt-Mission of the Archdiocese of Kolen. On 7 November 1990, Rev. Fr. Thomas Mampra, Vice Chancellor of DVK, blessed the foundation stone for the DVK Post Graduate Centre. DVK cafeteria was blessed in January 1991. Adhyayana, the residence for the sisters doing their studies at DVK, was shifted to the present site of the campus. A new building was constructed, and it was blessed in June 1999, by His Grace Ignatius Pinto, Archbishop of Bengaluru. The DVK Central Library building was blessed in 2002, by the Archbishop of Bengaluru. Having shifted the books to the newly furnished library building, His Excellency Thomas Vazhappilly, Bishop of Mysore, blessed it on 14 June 2005. DVK Research Centre was blessed on 7 February 2011, by Msgr Dominik Schwarderlapp, Vicar General of the Archdiocese of Cologne. In addressing the request of the mission dioceses and small religious congregations and in view of imparting ecclesiastical education to the scholastics from India and abroad, the Kuriakose Elias Chavara Study House was launched in 2014, which houses the students of graduate and Post-graduate programmes for the time being.

IX. Centres for Study and Research

1 Atmodaya: Centre for Psycho-Spiritual Development (1976) undertakes studies on current issues and insights in the field of psycho-spiritual development. Courses and researches are conducted on the contributions made by Indian traditions to this study, in particular, the psycho-physical aspects of yoga, and the paranormal phenomena which prevail on the subcontinent.

2 The Centre for Biblical and Theological Studies (1982) is committed to fostering research in sacred Scripture. Special courses and projects on biblical and theological studies are conducted at this centre. The following courses are offered: (i) a week-end diploma course in Bible and theology for laity and religious and (ii) a residential summer course in Bible for the laity and religious.

3 The Centre for Dalit Solidarity (1997) aims at preserving and promoting the cultural, social, and religious diversities of the tribals, aboriginals, Dalits, and other ethnic and religious minorities preserved in what is known as "little traditions", to nurture the pluralistic spirit of Indian civilization.

4 The Placid Podipara Centre for Eastern and Indian Christian Studies (1983) promotes the study and research of the rich religious heritage of Eastern and Indian theological traditions.

5 The Centre for the Study of World Religions (1971) fosters inter-religious dialogue in the context of India's religious pluralism.

6 The Centre for Women Studies (2003) is to promote the dignity and rights of women, and to empower them both in the society and in the Church, by means of research, seminars, courses, and publication of relevant literature.

7 The Dharmaram Institute of Languages (2009) offers courses in classical as well as modern languages.

8 The Centre for Environmental Studies (2012) offers various programmes to the academic fraternity of DVK as well as to the public with a focus on conscientizing all on the importance of nature and the need to protect and enhance the environment.

9 The Centre for Research on Kuriakose Elias Chavara (2013) aims at promoting serious study and research on the person and contributions of Blessed Kuriakose Elias Chavara. The centre focuses on deeper research in the areas of the enlightened personality of Blessed Chavara, his integrated vision, multi-dimensional spirituality, manifold contributions, future-orientation and the prophetic steps he took to radically change the society and culture of his times.

10 The Institute of Pastoral Management (2011) is to provide specialized training to ordained priests to undertake ministry in specific contexts and to facilitate quality research and ongoing updating of programmes in the area of pastoral ministry. DVK inaugurated the **Institute of Pastoral Management** under the auspices of the Faculty of Theology and launched its flagship programme, the Pastoral Management Course, on 15 October 2012.

11 The Pastoral Leadership Programme (2015) caters to the updating of the priests, religious and lay people on the needs and challenges of our times.

12 The Centre for Science and Religion (2013) is to promote constructive dialogue between religionists and scientists.

13 The Centre for the Study of Second Vatican Council (2016) strives to promote studies and scientific research on the Second Vatican Council by providing the researches with new archival documents and other resources.

14 The Saint Alphonsa Institute of Franciscan Spirituality (SAIFS): A Diploma programme in Franciscan spirituality was started at Alphonsa Bhavan in 2010-2011.

15 Upasana, Indian Institute of Pastoral Health Theology: A Diploma programme in Health Care Ministry began at Upasana, the Study House of Ministers of the Infirm, on the campus in the academic year 2016-2017.

X. Publications

Publication of books and articles is a great strength of Dharmaram Vidya Kshetram. The members of the Faculties and Institutes regularly contribute their articles to national and international journals. A majority of the works of the professors are published by Dharmaram Publications. It has published over 427 titles, which has made Dharmaram Vidya Kshetram excellent and unique in the world of ecclesiastical education.

Conclusion

Dharmaram Vidya Kshetram has made major breakthroughs in ecclesiastical education and in opening new avenues in the field of formation and training of religious leaders and ministers in the Church to share the joy of the gospel of Jesus and his dharma for the glory of God for the welfare of all. Dharmaram Vidya Kshetram was established in Dharmaram College by the Congregation of the Carmelites of Mary Immaculate. The DVK has succeeded in carrying forward the legacy of ecclesiastical education and formation bequeathed to the Congregation by her founding fathers.

DVK has faithfully and successfully served the Church and her mission, giving leadership in philosophical and theological reflections and investigations. Today, other ecclesiastical institutions look up to DVK for inspiration and learn from her initiatives to be relevant and contextual. DVK occupies the central space of the campus, rooted in Dharmaram College and supported by Christ University. Symbolically, DVK sets the trend of the Congregation and the Church at large.

DVK has revised the Statutes, Syllabus and study programmes according to the latest directives of *Veritatis Gaudium* (2018) of Pope Francis for advancement in ecclesiastical studies.

Dharmaram Vidya Kshetram, with its extension centres of Darshana Institute of Philosophy, Wardha and Samanvaya Theology College, Bhopal, continues the evangelizing mission of the Church. The missionary zeal of Prophet Elijah – 'I have been very zealous for the Lord' – echoes in the formation in the mission.

Dharmaram Vidya Kshetram has carved out a unique vision: a living temple of wisdom and the dharma of Jesus Christ for the well-being of all and the glory of God. Since 1833, Dharmaram Vidya Kshetram has inherited a mission to walk the way of harmonious synthesis of the Christian, the Eastern, and the Indian genius, ever addressing the reality of religious plurality, cultural diversity, and human dignity.

Dharmaram Vidya Kshetram continues her march responding to the revelation in Jesus Christ and to the demands of the changing times, in embracing the well deserved end of becoming an ecclesiastical university, showcasing her beauty and harmony in celebrating diverse thoughts from all corners and shining as an icon of unique integration and synthesis of what is Christian, Indian, and Eastern, revealing the Garden of Virtues, the Sacred Heart of Jesus. The stage is set. It is time. The show begins. Team work wins the day.

I would like to conclude this note with the DVK Anthem, a fitting tribute to the temple of learning and the field of wisdom:

जय त्वं विद्याक्षेत्र भवः भानुर भारते नय·स्मान् विद्ययामृतम्
धर्मक्षेत्र त्वमक्षरं परं रक्षितं येशुदेव सम्भवात्
ईशभक्ति परं ज्ञानं भासुरं तव वचनभाषणम्
तत्त्वदर्शनं विश्वेशचिन्तनं ध्यानोपसनं शोभनं तव जीवनम्
सर्वधर्ममार्गवेदनं सर्वजनमैत्रिचोदनं पावनं तव सेवनम्
पुण्यतीर्थ ते वचनानुध्याने परमादर्शो माता मरिया

Oh field of wisdom, may You be victorious,
be a great light for India and lead us by wisdom of immortality!
O field of Dharma, You are imperishable,
ever protected through the incessant incarnation of Lord Jesus
'Supreme knowledge is devotion to the Lord'
is Your proclamation of the word of God, ever brilliant
Your illustrious life consists of philosophizing,
reflective mediation and contemplation on the Lord of the Universe
You take it on you as your sacred duty to learn the essential doctrines of all religions
and the promotion of good will among the people
O Holy Spring! the Supreme Model
in Your constant contemplation of the Word is Mother Mary.

12

DHARMARAM AND THEOLOGICAL EDUCATION IN INDIA

Dr. Kuncheria Pathil, CMI

1. Introduction

The major theological study house of the 'Carmelites of Mary Immaculate' (CMI) was shifted from Kerala to Bangalore in 1957, and it was rechristened by the founding fathers as 'Dharmaram College,' and later as 'Dharmaram Vidya Kshetram' (DVK). This courageous and revolutionary step of crossing the historical and geographical boundaries of the Syro-Malabar Church with the vision of an all-India mission implied and called for new ways of theologizing.

2. Historical Overview

The Apostles of Jesus originally belonged to the Jewish-Hebrew culture. But when they were anointed with the 'Holy Spirit' and received the 'gift of tongues,' they got the courage and wisdom to cross all boundaries and borders and proclaimed the Good News to peoples of all nations, cultures and languages. For them, different languages, cultures and nationalities were not barriers, but challenges and opportunities. The arrival of the Apostle Thomas in Kerala in the first century and the founding of several Christian communities there are attested in several ancient travelogues and ancient documents. As I am not a historian, I do not venture to make any historical assessment on the question of the apostolate of St Thomas in India. I can only say that its probability is not less than that of the apostolate of Peter in Rome, and the historical monuments of the Kerala Churches are very impressive.

The Apostles, as a rule, did not bring with them any fixed and ready-made blue print of the Christian tradition, but proclaimed the Good News of the Gospel, and those who responded to their preaching "devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and prayers" as attested in the Acts of the Apostles (2:42). Different historical Churches were gradually shaped and formed in the historical, cultural and religious contexts by a gradual process which is called 'ecclesiogenesis.' In this process, the message and its meanings proclaimed by the apostle or the missionary was received by the hearers or the local community in their own way, and they tried to articulate, express, celebrate, live, understand and practice

it in their cultural, religious and social context. Thus a local Christian community was born gradually in this process. This might have happened also in Kerala in the first century in response to the preaching of the Apostle St Thomas.

But we have no clear idea or picture about the earliest Christian community or communities of Kerala: their life, beliefs, practices and ways of worship. The first three centuries in the history of the St Thomas Christians remain in general as a 'Dark Age.' The next period is the Chaldean period with the arrival of the Chaldean Christians during which the St Thomas Christians of Kerala were governed by the Chaldean bishops who introduced the Chaldean liturgy and traditions among the St Thomas Christians. The liturgy was in the Syriac language and it was controlled completely by the Chaldean bishops who followed the instructions of the Chaldean patriarchs. Chaldean liturgy had its original sources from Jerusalem and Antioch and its present form is from the 7th century as a result of the revision of Isoyahb III (650 – 659). As the liturgy was in the Syriac language and as it was totally under the control of the Chaldean hierarchy, any revision of it in the Kerala context was unthinkable. This long Chaldean period was unfortunately not a dynamic period in the history of the St Thomas Christians with regard to mission, liturgical and theological developments.

With the arrival of the Western missionaries in the 16th century, we have the third historical period in the history of the St Thomas Christians. The Chaldean traditions of the St Thomas Christians were suspected of containing the Nestorian heresies and the missionaries started a process to clean them up by introducing the Western Latin traditions and liturgies, against which indeed the St Thomas Christians revolted tooth and nail. Thus, the ancient St Thomas Christians lost their identity and legitimate autonomy under the ecclesiastical colonial rulers, both the Chaldean and Western Latin Churches. The Fourth period witnessed the struggles of the St Thomas Christians for their identity and legitimate autonomy and to make them authentically Indian and genuinely Christian.

3. The Vision of an Indian Church

The shifting of the CMI Study House from Kerala to Bangalore and rechristening it with the Indian name "Dharmaram" was a symbolic action of the founding fathers of the CMIs. They realized that theological education was the key for a new Indian Church with new ways of theologizing. They aimed at a "harmonious synthesis of the Western, the Eastern and the Indian genius" (Mission Statement of Dharmaram Vidya Kshetram). The new openings made by Vatican II (1962–65), and the vision and practical agenda spelt out by the "Church in India Seminar" (1969) with regard to seminary formation and theological education, gave a momentum to the theological education and its programmes initiated by Dharmaram College.

For the founding fathers of Dharmaram theological education and theologizing process should take place in the actual Indian context. Then only authentic Indian Church/ Churches will emerge by a natural and spontaneous process of the encounter between the gospel and the local people and their cultures. In fact this process happened in the different nations and cultures during the different periods of history when they met Christ and His gospel. Thus, there emerged Hebrew Christianity, Greek Christianity, Roman Christianity, Syrian Christianity and so on. The founding fathers of Dharmaram envisaged the emergence of genuine or authentic Indian Church/Churches along these lines. However, these Indian Churches would not be fixed once for all, but would be in a continuing process of transformation in history. Churches must always be reformed and open to the dynamic process of history and cultural transformations.

In the vision of the founding fathers, theological education in Dharmaram should take place in a three-fold context: (1) Socio-Economic context of India. India is a land of great social and economic inequalities, discrimination between castes and the rich-poor divide is heightened by contemporary globalization and the market system. Poverty, illiteracy, unemployment and health-hazards are the glaring socio-economic realities. Discrimination against women, Dalits, Tribals and other marginalized groups are the naked acts. In all the programmes the students must be exposed to these socio-economic realities by exposure and participation, by which they should join the struggles and agonies of the poor and the marginalized. Commitment to Christ and the gospel is in reality commitment and siding with the poor and the marginalized. Christ proclaimed the Kingdom of God which is a new humanity characterized by love, justice, equality, compassion and mercy. In Concrete commitment to Christ and the gospel is commitment to a new humanity and transformation of the society. (2) India is a continent of its own with the confluence of diverse cultures and religions whose abiding characteristic is diversity as well as openness. In spite of enormous diversity, there is an underlying unity in the Indian culture, a *cosmotheandric* conception of reality, namely, reality as One, including God, human and cosmic realities. Christianity is a religio-spiritual reality and not a cultural one. Wherever it is rooted, it assumes the culture of the place. In India some alienation from the local cultures took place during different periods, both during the Chaldean and Latin periods. Similarly culture and religion are different, though they are interrelated. India is the home of many religions, Dravidian, other indigenous Tribal religions, Aryan religions, Persian religions, Judaism, Buddhism, Christianity, Jainism, Islam, Sikhism and so on, some which came from outside. Participation in the religious experiences of others is a must for the full understanding of God's revelation, which demands interreligious relationship and dialogue. (3) Philosophies, the advance of secular and human sciences and contemporary technological revolutions are a third predominant context of theology. Philosophical speculations were present in India much before

their origins in Greece and China. The six famous philosophical schools of India were well known. The traditional cosmologies, anthropologies and sociologies are today challenged by modern and contemporary scientific discoveries. Today's post-colonial and post-modern context presents an entirely new situation. Theologizing today requires an interdisciplinary method with openness to new ways of theologizing.

4. Search for New Ways of Theologizing

Dharmaram called for new ways of theologizing. Theology is not a ready-made or finished product or system which is passed on to students or deposited in the minds of the students by classes or lectures of the teachers. Theologizing is an ongoing historical process. *Theology is the interpretation of Christian faith in the context of existential realities and the interpretation of the realities of today in the light of Christian faith in order to challenge and help transform the present reality into a new creation or the Kingdom of God.* Theologizing is thus the continuous dialogue and interaction between the gospel or Christian message and the realities of every new age. The gospel or Christian faith puts questions to the actual situation and, on the other hand, the present realities put questions to faith so that the faith itself may be reinterpreted. The content of Christian faith needs continuous interpretation and re-interpretation, so that it may become understandable and relevant for every new age. There can be many models and methods of theologizing as required by the contexts and needs. One can only evaluate each method and highlight its strength and weakness. No one universal method is needed, nor is it advisable. Indian Churches need a plurality of theologies and a variety of methods. When we talk about theologizing in India, the question can be rightly asked, immersion into whose culture, into whose religious traditions - into the culture and religious traditions of the upper caste and dominant groups of people or into the cultures and traditions of the backward classes, outcastes, dalits and tribals? As already indicated above, no groups or cultures or religious traditions need to be excluded. A plurality of theologies and methodologies are to be welcomed.

Dharmaram Vidya Kshetram has always endorsed a plurality of theologies and theological methodologies, though the focus was on Indian Theology and theologizing in the actual Indian context. I do not venture to make an evaluation of the theological journey of Dharmaram of the last 60 years. I also do not want to introduce here the theological curricula and the various programmes given by DVK today. Let me just mention some features of the theological education of Dharmaram:

(i) It is open to all students with proper qualifications, students from the three Catholic Churches, Syro-Malabar, Latin and Syro-Malankara. Admission is

given also to students from other Churches and members of other religions in the post-graduate programmes.

(ii) Non-clerical students, both male and female, study along with clerical students. Dharmaram has always promoted the theological education of women and encouraged them with financial support. It has also endorsed the policy of admitting women to the teaching faculty.

(iii) DVK offers Master's degree and other higher degrees in several areas, Philosophy, Theology, Oriental Canon Law, Psychology and Counseling, etc. Together with ecclesiastical degrees some of these degrees are dual as carrying their secular UGC recognized degree certificate given in collaboration, as validated by the Christ University in the same campus.

(iv) One of the land marks of Dharmaram is the establishment of the "Centre for the Study of World Religions" and its esteemed publication, the *Journal of Dharma,* to promote research on World Religions and interreligious dialogues.

(v) Collaboration with other ecclesiastical institutes in Bangalore such as, St Peter's Institute, United Theological College, Ecumenical Christian Centre, etc., is one of its main features.

(vi) It has also a global networking and it is a partner in joint world conferences of with Catholic Universities and Theological Faculties around the world. DVK has academic exchange programmes with several world renowned Universities.

(vii) Collaboration with different academic Centres of Asia and a focus on Asian studies is a new thrust of DVK with its International Journal *Asian Horizons.*

5. Conclusion

While concluding this short write up on the theological education of Dharmaram, may I warn against some of the dangers, threats and temptations Dharmaram faced time and again during the course of its journey. First of all, the attempt for a synthesis of the Eastern, the Western and the Indian, as envisaged by the founding fathers, is a difficult task indeed. Therefore, Dharmaram is tempted occasionally to withdraw to the safety and security of its comfortable Syro-Malabar historical identity. This temptation is to be constantly resisted and it must remain faithful to the ideal envisaged by its founding fathers by holding together the Eastern, the Western and the Indian. Secondly, in spite of the 50 years since Vatican II, the ecumenical and interreligious relations and dialogues have in fact made no substantial progress but have become increasingly purposeless and irrelevant. Such programmes and activities are slowly disappearing from the campus. Thirdly, exposure and social

analysis cum action programmes are becoming more and more sight-seeing and holiday activities. Identification with the poor and the marginalized and involvement in the struggles of the people have become just ideals and jargons. Both students and staff prefer to stay on the campus enjoying its safety and security rather than being with the people. It is time to re-think the ways and means to bring life to the seminary campus by creating living-communities of students, staff and neighborhood communities.

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13

BLENDING THE SACRED AND THE SECULAR IN HIGHER EDUCATION AT CHRIST DEEMED TO BE UNIVERSITY

Dr. Fr. Thomas Chathamparambil Mathew CMI,
Dr. Kennedy Andrew Thomas & Dr. Anil Joseph Pinto
(Christ Deemed to be University)[1]

Introduction

The need for a new generation institution of higher learning in the fast growing city of Bangalore was felt by the members of the Carmelites of Mary Immaculate (CMI) congregation in the early 1960s. The founding of the College was guided by the vision of the Founder of the CMI Congregation, St Kuriakose Elias Chavara, an educationalist and social reformer of the Nineteenth century in South India. St Chavara, a pioneer of universal education in India in the mid-Nineteenth century, had envisioned education, especially higher learning, as foundational to social and individual transformation. In his writings and life St Chavara envisaged the sacred and the secular as integral domains. Both these ideas, of education as foundational to social and individual transformation, and the integrated approach to the sacred and the secular, became the corner stone of the founding of Christ College. Walking in the footsteps of the Founder, Dharmaram College, under the leadership Fr Jonas Thaliath CMI, instituted Christ College to be an institution which would realise the educational vision of the Founder. This vision nurtured the small affiliated college into an autonomous college and a University. This original vision, nurtured by successive leaders of the institution, has made Christ University a unique higher education institution in the country today.

1. Christ University as Catholic Initiative in Higher Education

At a time when the Christian Congregations were making attempts to set up colleges that were of affiliated and autonomous nature, it was Christ University which took the lead to become the first Catholic University in the country. Christ University which became University from multi-faculty undergraduate liberal arts and basic sciences

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background, was also different from many of the other privately-funded universities that became universities from single stream medical or engineering institutions.

Established in 1969 as Christ College, it became Autonomous in 2004 as was granted the Deemed University status by the Government of India in 2008 It has been accredited by NAAC in 1998, 2004 and 2016, with the top Grade 'A' on 4-point scale. The University is ranked in QS BRICS, QS Asia and QS India, and Times Higher Education University Impact Rankings. The multi-disciplinary institution which focuses on teaching, research and service, offers 53 Bachelor and 53 Master, 19 MPhil and 23 Doctoral programmes in Humanities, Social Sciences, Science, Commerce, Management, Engineering, Architecture, Education and Law to over 22700 (precisely 22793) students, including over 600 foreign students. The three campuses of the University in Bangalore, and one each in Pune Lavasa, and Delhi NCR have students from all the states of India and from around 60 different countries. The University publishes six peer-reviewed research journals and has published more than 300 books in Kannada and English. With such breadth of knowledge disciplines and students, the University fulfils the desire and practice of the Founder and of the Church, that education should be accessible to all and approach to knowledge be holistic. It also fulfils the larger civilizational intent of the University.

Christ University, identifying itself as a Catholic institution, is in line with the expectations of several leagues of Catholic institutions of the world. Most of the Catholic institutions function with the underlying philosophy of faith coupled with reason as the driver of the educational endeavour. Going beyond these, Christ University tries to accommodate both ecclesiastical and secular elements creating a campus culture that fosters an environment of access, inclusiveness, and cultural equity. The expanded global network promotes a universal appeal to define and strengthen the real affirmation of diverse cultures on the campus. Thus like most Catholic universities of the world and many that stand for setting standards, Christ University too has set benchmarks and contributed to setting standards and benchmarks for higher education in India.

To reinforce, as *Ex Corde Ecclesiae,* the apostolic constitution issued by Pope John Paul II regarding Catholic Colleges and Universities, that notes all Catholic Universities have a relationship to the universal Church. Partnering in the international mission of Catholic scholarship, a Catholic University derives its sustenance. Its presence and its activities have had transforming effect on the local Catholic community, Catholic communities of Karnataka and India. This effect is the manifestation of the drive and initiative of Christ University to creatively contribute to the humane development of local society, participate in Christ's evangelical mission in an interdisciplinary, integrated way and at the same time extending the reach beyond the local ambit.

2. Philosophy of Education

The Philosophy of education, guided by the Founder's words and deeds and that of the Church, is reflected in the Vision, Mission, Core Values and practice at Christ University. The Vision of the University is 'Excellence and Service'. The Mission statement is, 'Christ University is a nurturing Ground for an individual's holistic development to make effective contribution to the society in a dynamic world.' The Core Values are: Faith in God, Moral Uprightness, Love of Fellow Beings, Social Responsibility, and Pursuit of Excellence. The University has evolved these based on the educational philosophy of the Catholic Church, and life and works of the Founder. It has tried to realise these through a carefully grown campus culture.

Along with core curricular engagements, the University ensures that all students participate in various activities designed to explore and build on the wide range of talents of students from sports to dance and music. Holistic education is part of all educational activities on campus and is also taught formally. To promote interdisciplinary learning, it has made mandatory for all undergraduate students to pursue two courses outside their faculty. University gives constant training to about 10% of its students to help them become peer educators and peer leaders. The University also spends significant time, and resources in constantly training the faculty members in both philosophy of education and honing their disciplinary and domain knowledge. In keeping with the Mission and Core Values of the University, Community engagement through service learning is a mandatory curricular requirement for all the students.

3. Commitment to Holistic Education and Development

Academic programmes are often seen as compartmentalized, failing to address the complexities of contemporary existence. In this context the University has envisioned education imparted in the University to go beyond creating employable persons and knowledge producers to preparing people for life in the form of holistic education. Holistic education is intended to be part of all curricular, co-curricular and extra-curricular activities of the University. It aims to nurture the individuals to be intellectually competent, spiritually mature, morally upright, psychologically integrated, physically healthy and socially acceptable.

Certain aspects of holistic education are taught as credit bearing courses. All the undergraduate students mandatorily study two credit courses per semester for four semesters and postgraduate students for two semesters on personal, interpersonal and societal skills. The credit courses reflect the Vision, the Mission, the Core Values and the Graduate Attributes of the University and cover personal, interpersonal and societal skills to lead a well-adjusted social life and a responsible civic life. The topics of the courses cover areas such as personality development through character

formation, moral integrity, value consciousness, spiritual development, emotional poise, courage, conviction, communication skills, goal setting, physical development, vitality and sportsmanship, empathy for the less fortunate, sensitivity towards social problems, responsiveness to the environment, awareness of cultural heritage and respect for Indian Constitution.

Holistic education empowers the teachers to imbibe spirit of "what it means to live fully as a human being" and to translate the same to the students, parents and the society at large by going through a very experiential analysis of human life one goes through.

4. Engagement with and Development of the Community

In order to make social engagement beyond the walls of the campus, the University started Centre for Social Action (CSA) in 1998. The Centre, a student-led movement, began undertaking women and child-focussed developmental activities in local urban slums in Bangalore. Through its Centre for Social Action (CSA), the University sponsored the education of over 900 students in the slums and villages around Bengaluru last academic year. The education of these students is sponsored from the money voluntarily contributed by the students of the University. CSA also runs child-focussed and women empowerment projects in collaboration with other agencies in Karnataka, Telangana, Maharashtra, Kerala and Chhattisgarh directly benefiting over 10,000 families in 122 villages and 5 urban slums.

CSA organises rural exposure visits to students of various departments. These exposure visits help the students to understand the social and political reality of the country and are intended to influence their lives. The University feels that this enhanced level of consciousness about the socio-economic and cultural realities of life, should happen along with the learning of core subjects. This will ensure that the empirical knowledge is a part of academic pursuits based on critical reflection and constructive thinking.

Besides the initiative of CSA, the departments are encouraged to create their own community engagement from the disciplinary perspective through credit-bearing service learning programmes.

These well-designed curricular and social initiatives have created a unique social consciousness and learning among the students. These initiatives the University believes make higher education a social good. On its part the University is clear that this social engagement is an act of responsibility and not one of charity.

5. Nurturing the Young through Peer Education

In its commitment towards the emotional and value-based growth of the students, Christ University has innovated a unique system of peer education. Peer education is implemented in three modes. One, the students are asked to apply to be peer educators. The shortlisted candidates are chosen after an interview and undergo a training programme to be peer educators. These peer educators conduct sessions on vision, mission and core values, social values, and psycho-sexual health among others to both undergraduate and postgraduate classes. Two, the University imparts specialised training to its Deanery Student Council members and University Student Council members, University cultural team members, Student Volunteers of the Student Welfare Office to be leaders among their peers and ambassadors of University values. Three, the University has created a group of Peer Counsellors pooled from amongst the student community. These peer counsellors act as the mentors to students who are in need of emotional support.

The University has seen gratifying results in these peer education interventions. These interventions have contributed much to the harmonious and nurturing culture of the campus. Given the linguistic, religious, ethnic, regional and national diversity among the students, the Peer Education interventions have proved to be of enormous support to the students and the University.

6. Quality and Professionalism in Higher Education

From its long journey from a composite Christ College to a full-fledged University one of the key focus areas has been on quality, professionalism, and accountability. This is evident from the fact that the Institution was the first one to be accredited by the National Assessment and Accreditation Council (NAAC) in the state of Karnataka in 1998 and one among the first 15 in India. It was also the first in South India to be re-accredited by NAAC with Grade A+. In 2016, as a University it was accredited by NAAC with the highest Grade of A on a four point scale. It has been ranked among the top 10 institutions consistently since 2007 in the India Today-Nielsen higher education survey.

As the institution inches towards the 50 years mile stone, the University commits itself to grooming graduates who are better equipped to face the world which undergoes constant shifting of paradigms of discourses involving individual, family, and society. The campus offers a unique face to face experience of a multi-faceted India and the world with its abundant energy to contribute to the welfare of humankind. The courses have scaled both in numbers and variety that match international standards. Research and innovation have occupied a reasonable amount of space in the professional concerns of faculty, and it has manifested in more number of publications.

7. Commitment to the Future

As the University reaches the Golden Jubilee milestone in the these years, it is determined to build on the Catholic vision of higher education that it has evolved in the Indian university context of blending and strengthening the secular with the insights and legacy of the sacred, holistic education of all the students, preparing the students for life and making quality higher education accessible to all. Through its strategic plans it wishes to emerge as a world class university of eminence through performance and differentiation. The University hopes that it will see greater integration of tradition of the University that comes for the medieval seminaries with the needs to modern universities in a globalised multi-cultural world.

Conclusion

The University has been able evolve into a distinct institution of higher education in India primarily due to interpreting of the life and works of the Founder St Chavara in contemporary times, and a deep understanding of the Catholic vision of higher education. The courageous and bold leadership that shaped this institution in the past decades derived its clarity and strength from the critical reflection on the Indian Catholic and higher education experience in the light of the experience of the global Church and higher education. The result has been integration of Catholic values with secular education aiming at global standards. This has assimilated the mission of the Church with the purpose of higher learning.

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14

THE MINISTRY OF SCHOOL EDUCATION AT DHARMARAM

Dr. Martin Mallathu, CMI
& Fr. Augustine Paimpallil, CMI

Dharmaram College completes sixty years of its existence in the 'Garden City' of Bengaluru and it is a proud moment for all its allied institutions to trace their history, charism and growth. In the course of time mother Dharmaram has begotten many offspring and nurtured them to maturity with unmatched dedication and excellence. Christ University, Christ group of schools and many associated educational institutions in and around Bengaluru enjoy the benevolent patronage of Dharmaram College. The saga and legacy of St. Kuriakose Elias Chavara has been constantly followed up and steadfastly revitalized in establishing and managing these temples of learning and eventually they have all been recognized as trend setters in the field of education, whether be it primary education or higher education.

The apostolate of school education was a sequel to many of the social commitments of Dharmaram community. The scholastics of Dharmaram were involving in social work and other development initiatives in the surrounding areas. Places like Madiwala, Suddhagundapalaya, Thavarakare, Jayanagar, Adugodi and Koramangala were the outskirts of the city and were notorious for bootlegging, money lending, extortion, crimes and other anti social activities. The land mafia was very active and illegal occupation of land was commonplace. The exponential growth of the city gave rise to many slums in and around Bengaluru. The students of Dharmaram actively involved themselves in social work as part of their academic pursuit in the priestly and religious formation. The department of social work at Dharmaram regularly organized shramdaan in the surrounding slums whose population consisted mostly of migrant workers from interior Karnataka and Tamilnadu. This unskilled labour force was mainly absorbed in construction field and small scale industries. Uprooted, unorganized and uneducated population in these slums was gripped by contagious diseases, indecent living conditions, excessive alcoholism, addictions, family feuds and abject poverty, and as a result of which they became the soft target of hooliganism. The seminarians waged war against this vicious cycle and took the mission as a social commitment; organized medical camps, free food supplies, literacy drives, awareness camps, sanitary programmes and regular house visits to alleviate the perils of these hapless people.

As Suddhagundapalaya was the nearest slum more developmental works were initiated there. An outreach programme was initiated for the children on the Christ college premises with play materials by the social work volunteers of Dharmaram. In 1979 the volunteers of the social work department constructed a two-room building on a plot of land in the village. The attempt was to start a non formal school to educate the slum children; one room was used as a class room and the other a food store. The earnest guidance and leadership of Fr. Antony Chirathalakkal and the astute and relentless dedication of many fathers and brothers of Dharmaram went into the realization of a dream which served as the humble beginning of a great project later, the Christ group of schools. Initially there were16 kids and a teacher, and the non formal school went on for a few years until decisions were made to start formal schools on the campus.

1. CHRIST SCHOOL (State)

The decision to start an English medium school was taken in the local council held on 13 June, 1983 with a general consensus to start it in the same year. The long cherished dream of Dharmaram College to provide quality education was realized through the establishment of the School in 1984, with the motto "You are the Light of the World". Inaugurated on 1 June, 1984 the school followed the State syllabus of Karnataka. This institution is a dream come true to the selfless service of the pioneering fathers Benedict Kaitharath and John Marius Manickanamparambil under the patronage of Fr. Justin Koyipuram, the then Rector, in whose term of office the discussion was initiated and subsequently realized during the term of Fr Thomas Mampra as Rector.

In the initial stage classes got started in a small building and later shifted to the present campus after completion of a single story building. Later a quadrangle shaped building was constructed to house more class rooms as the demand for admission increased. Thanks to the great effort of Fr. John Marius Manickanamparambil who did the pioneering efforts.

During the term of Fr Mathew Bassus as Principal, a Sports complex and an open air stage were added to the infrastructural facilities in the year 1996. Fr Jose Parekkattu was mainly instrumental in realizing this dream.

One of the milestones in the growth of the institution was getting the two acres of land in Dharmaram college campus adjacent to St. Thomas Forane Church in the year 2006 to build a new infrastructure during the tenure of Fr James Narithookil as Rector.

The classes commenced in the 'New Block' in Dharmaram campus in 2007. As the ICSE section was started in the year 2007, infrastructure was further expanded to accommodate Kindergarten, Primary section of both State and ICSE syllabus. The Kindergarten and the primary block in the Main Campus were demolished in the year

2008 to raise a new infrastructure to accommodate the ICSE. Thanks to Fr Joseph Rathappally for his special efforts in improving the infrastructure. When the ICSE section had to get affiliation from ICSE Board, State syllabus and ICSE syllabus got started to function as two separate schools from May 2013, shifting ICSE classes to the main campus. The upper primary, high school and the administrative office of the State syllabus were shifted to the New Building, Dharmaram campus to join the primary section. Thus the whole of State syllabus was accommodated in the new block in the year 2013. Kindergarten Section moved out from the New Block to the Main Campus in the same year, making it an independent unit conducting KG classes for both schools.

To facilitate better regard to the administration, a decentralized approach was followed and separate Principals were appointed for each of the schools. Fr Shaju Pellissery was appointed Principal of Christ School (ICSE), Fr. Augustine Paimpallil Principal of Christ School (State Syllabus) and Fr. Mathew Thadathil, Director of Kindergarten section and as Finance Officer of all the Schools. In May 2016 Fr. Dominic Nattunilath was appointed Principal of Christ School (ICSE). In 2017 Fr. Martin Mallathu was appointed the Coordinator of Christ Group of schools for better administration and coordination among all the units of the school, and the Director of Christ Kindergarten. Fr. Nilson Pallissery was appointed the Finance administrator of the schools in 2017. In May 2019 Fr. Reji Koodapattu was appointed the Finance administrator of the schools.

Former Principals of the School are Fr. John Marius Manickanamparambil (1984-96), Fr. Mathew Bassus (1996-99), Fr. Jose Kariamadam (1999-2003), Fr. Anthony Payyappilly (2003-2004), Fr. Joseph Rathapilly (2004-2011) and Fr. Shaju Varghese (2011-2016).

The following CMI members also worked in Christ School in different capacities: Rev. Bro. Hilarion, Fr. Johny Arackapparambil, Fr. Tomy Nambiaparambil, Fr. Joy Alappattu, Fr. Jose Parekattu, Fr. Pauly Thazhathu, Fr. Sanil Vettathu, Fr. Thomas Poothakkuzhy, Fr. Sebastian Edathikavil, Fr. Paul Kozhipattu and Fr. George Chalbagam.

In the year 2007, Christ School celebrated its Silver Jubilee. As part of the celebration, all the former Principals and Vice Principals were invited to be honoured and to acknowledge their service rendered to the growth of the Institution. In 2016, a significant decision was taken by Dharmaram College to start a school in St Mary's farm in Kumbalgod, Kenkeri and Christ Schools were entrusted with the responsibility of constructing and managing the school. In 2017 Dharmaram College decided to start CBSE section also in the schools by reducing the number of divisions of the State board section. That started functioning in June 2017.

For Christ School (State Syllabus) after developing in the main campus of the Schools, shifting to a new location on Dharmaram Campus gave a new life and vigour. Thanks to the visionary leadership of Fr Joseph Rathappally, Fr Mathew Thadathil and Fr Augustine Paimpallil.

The vast expanse of infrastructure provides a perfect ambience for an aesthetically chartered school building with facilities like the Library, Art Room, Smart Board Classrooms, Activity Hive, Auditorium, etc. Scholarships and fees concessions were provided to encourage students from financially weak families. The amount distributed in 2015-16 was Rs. 2423300 and in 2016-17 it came up to Rs. 3419650. In the subsequent years more scholarships and fees concessions were given to the marginalized and weaker sections of the society and specially to financially catholic students. In 2019-20 about Rupees seventy five lakhs were distributed as concessions and scholarships. By the year 2019 20, the strength of the staff members (both teaching and non-teaching) became 150 and the students' strength became 2560.

The school has a mission to champion high-quality services basing on the four key pillars of pedagogy, workforce development, capacity-building, research and the innovation. It has various innovative practices to bring in the best all round development of students like Newspaper reading session, Special remedial teaching programme, Consecutive assessment record, Adopt a child programme (under which each teacher adopts at least one academically weak child), In-Service training programme. etc. In 2016-17, the school organized Miraculous Medal Theatre festival and Colorothon. Over 7,000 people across three generations – old, young and children, men and women, including students, teachers and parents, and from age 3 to 90 years – took part in the Fest, for the first time in school history, to mark Children's Day.

2. CHRIST ICSE SCHOOL

One of the milestones in the development of Christ Group of Schools is the beginning of Christ School (ICSE) in the year 2007. It was begun in the building of Christ State School and functioned there until it was shifted to the separate campus. When the New Block was constructed in the Dharmaram Campus, the infrastructure was further expanded to accommodate Kindergarten, Primary section of both State and ICSE syllabus. The Kindergarten and the primary block in the Main Campus were demolished in the year 2008 to raise a new infrastructure to accommodate the ICSE. Thanks to Fr Joseph Rathappally for his special efforts in improving the infrastructure.

When the ICSE section had to get affiliation from ICSE Board, State syllabus and ICSE syllabus got started to function as two separate schools from May 2013, shifting ICSE classes to the main campus and the whole of State syllabus was accommodated in the new block in the year 2013.

In the reorganization of the administration, a decentralized approach was followed. Separate Principals were appointed for every school. Fr Shaju Pellissery was appointed Principal of Christ School (ICSE) and Fr. Mathew Thadathil, the Director of Kindergarten section, and as Finance Officer of all the Schools. Fr. Dominic Nattunilath was appointed Principal of Christ School (ICSE) in May 2016. Fr. Martin Mallathu was appointed the Coordinator of Christ Group of schools in 2017 for better administration and coordination among all units of the schools, and the Director of Christ Kindergarten. In May 2017, Fr. Nilson Pallissery was appointed the Finance administrator of the schools. Later in May 2019 Fr. Nilson Pallissery was appointed the Principal of Christ School (ICSE) and Fr. Reji Koodapattu was appointed the Finance administrator.

The school continues to keep its base on excellence as the watchword, whether it be academics or co-curricular activities. The school has set an unmatched tradition of excellence in every field adding infrastructural facilities and initiatives were taken up in giving the best of Teaching-Learning experience and integral development to the students.

Many Scholastic Competitive Examinations were held. A series of National Level Olympiad exams were conducted in Mathematics, Science, Social Studies, English, Talent Hunt, General Knowledge, Hindi and Computer Science. Exposure to different programmes for the students was given to showcase their talents and to develop the same. They include DCL National Scholarship Examination, model UN session, Dare To Dream, one day camp organized by Deepika Children's League, training programs like Creativity for Children & 3D-Animation. In 2016 a planetarium was set up in our school campus for the science enthusiasts.

Among the notable annual events in the school, mention may be made of INSCENDIO, an innovative annual science fest titled “Imagine, Invent & Inspire”. This is organized to instill a scientific temper in the students, nurturing their curiosity and widening their imagination as well as the knowledge of the world around them. The inter-house talents fest is organized, known as Emblazon, with a tagline “Celebrate your Unique Talents”. There are other regular events like the annual athletic meet Chrisportz, Principal's Day, Ensenar Day, the Teachers Day, Children's day, Independence Day, Merit Day ceremony, Christmas Celebration, Kannada Rajyotsava, etc. Educational Tours and Picnics are organized for different classes every year.

Bharat Utsav was introduced where all the students and teachers came dressed in their colourful ethnic attire to educate the Christites. An inter school theatre festival known as Miraculous Medal Theatre Festival is a unique attempt. In the month of August, the Hiroshima and Nagasaki Day is commemorated as Peace festival.

In order to instill social sensitization among the students, the members of "Helping Hands" together with their in-charge teachers visit Asvas, the Social Service Centre, and serve food for the underprivileged and the hungry. With an intention to give more platforms to the students to develop their varied talents and capabilities, launching of five Clubs - the Maths Club, Science Club, Literary Club, Social Service Club and Nature Club are held every academic year.

Our students are exposed to a child safety application, 'Surakshit' in collaboration with Enfold organization and UNICEF to protect children from sexual abuse. The Uolo app was also introduced for the better communication between parents and teachers.

By the year 2019-20, the total strength of staff members, including the teaching and non-teaching, became 140 and that of the students being 2200. The culture of assisting the financially weak students is continuing with great vigour and interest.

3. CHRIST KINDERGARTEN

Christ Kindergarten, follows ICSE curriculum and includes Lower and Upper Kindergarten with ten sections each. In addition to the regular curriculum, students are also given a platform to develop their skills in music, dance and skating. This made it convenient for the parents to get the extra training under one roof for their children.

Under a separate system, the Kindergarten followed a good number of creative ways to bring the best of the teaching-learning experience, thanks to the efforts of Fr Mathew Thadathil. They included summer camps, thematic days, health day, regular sport and fitness training, Talents competition and Array – a two day Art and Craft exhibition. The concept of Thematic days is introduced to facilitate students learn more effectively through activities. Every class is given an opportunity to show case their talent on a particular theme and convey the message to their fellow students through their various performances. Celebrations included during the year are Children's day, Principal's day, Teacher's day, Christmas and Annual day, Celestyna - Annual Day is a mega event.

Kindergarten has a cabinet comprising of six members with a girl and a boy for each post of Head boy and Head girl. A beautiful children's park is set at the entrance with life size statues of animals erected in it in 2013 by the efforts of Fr. Shaju Pellissery, the then Principal.

The communication between the Management and the staff, the Class teachers and their Parents, the Management and the Parents became easier and quicker by installing UOLO APP on 13th September 2016.

The financially weak students are identified and are given scholarship to enable parents to educate their ward with less constraint.

Kindergarten section has got a staff strength (both teaching and non-teaching) of 55, and students around 1200 in the year 2019-20. In May 2017 Fr. Martin Mallath was appointed the Director and Fr. Nilson Pallissery the Finance administrator. In May 2019 Fr. Nijo Palatty was appointed the Director and Fr. Reji Koodappattu the Finance administrator.

4. CHRIST SCHOOL AT ST MARY'S FARM, KENGERI

As directed by the Prior General in his report on the canonical visitation to Dharmaram College, in 2016, a committee of ten members was constituted by Fr Thomas Aykara, the Rector; consisting of Fr. Rector, Fr. Mathew Thenamkalayil, Fr. George Nellikunnel, Fr. Joy Kizhakkayil, Fr. Paulachan Kochapilly, Fr. Thomas Muppathinchira, Fr. Sebastian Edathikavil, Fr. Thomas Thekkel, Fr. Dominic Nattunilath and Fr. Augustine Paimpallil.

The committee was to study the possible programmes that may be undertaken by Dharmaram College to put to the optimum use the landed property at St. Mary's Farm, Gonipura, Kengeri. The committee visited the St. Mary's Farm on 7 October 2016 and made a survey of the plot and also studied the other educational institutions that have come up in the area in the recent years. The committee suggested the establishment of an English medium School here in the academic year 2017.

Later it was passed in the local council on 21 November 2016 to start ICSE School. The foundation stone for the new school at St. Mary's Farm, Kengeri was laid on 8 December 2016 on the Feast of the Immaculate Conception of the Blessed Virgin Mary by Fr. Thomas Aykara CMI, the Rector of Dharmaram College in the presence of many CMI fathers and teachers and students from Christ Schools.

Fr Augustine Paimpallil was authorized to get the permission from the concerned authorities to commence the school during the next academic year. Along with him Fr Joy Kizhakkel, Fr Mathew Thadathil and Fr George Nellikkunnel took care of the construction work. Classes started in June 2018. Fr. Augustine Paimpally was appointed the Principal and Fr Nilson Pallissery the Finance administrator. In June 2019, Fr. Judy was appointed the Finance administrator and the Vice Principal of the school. At present the school has a strength of about 400 students from Nursery to Std 7.

5. CHRISTHA VIDYALAYA

With an intention to cater to the educational needs of the local people in the vicinity of Dharmaram College, we began a Kannada Medium school. Named as Christha Vidyalaya, it had its beginning starting with LKG classes from 1 June1983. Starting

with 20 students and a teacher, the school now has about 500 students. The motto of the school is "*Jnanodayadedege"* (towards the dawn of knowledge).

The location of the school was in a small building adjacent to the present campus of Christ ICSE School. Under the leadership of Fr. Justin Koyipuram, the then Rector and Fr Thomas Benedict Kaitharath, we got permission from the department of education to start the first standard and it was started on 1 June 1985. By 1987, the location of the school got shifted to the present Christha Vidyalaya campus where the Dharmaram Association of Social Service (DASS) was functioning.

A major milestone in the growth of the institution was in June 1991 as we got permission to start High School sections. Fr. Antony Payyappilly and Sr. Gemma SMMI have played important roles to obtain permission for the same. In the first 3 years High School classes were conducted in Christ School. As we were facing lot of financial difficulty due to the non-availability of Government grant, we approached the Government and with God's grace, we got it from September 1996 only for primary school. In order to expand the infrastructural facilities, two plots of land adjacent to the school were purchased.

With the able leadership of the Principals, we were able develop the school over the years. Some of the best practices worth mentioning are Mid Day Meal programme starting from 2005, inter house competitions, celebrations like Principal's Day, Children's Day, Teachers' Day, Christmas, Annual Day, Sports Day, Independence Day and Participation in many inter school competitions like Deepika Children's League, etc.

Christa Vidyalaya made a mark by organizing Inter School Competitions with an intention of the development of language, culture and art forms of Karnataka. In order to do the same, the school conducts the following competitions - Inter High School Kannada essay competition, Inter High School Da.Ra.Bendre poem recitation competition, Inter High School Karnataka Quiz competition, Inter High School *Gamaka Kavya Vachana* competition. Annual Day celebration has become a festival of this locality. Large number of people witness this program every year and enjoy it thoroughly.

One of the landmarks in the history of Christa Vidyalaya was the celebration of the silver jubilee of the institution in the year 2010. The School celebrated 25 years of its glorious existence. Speaking on the occasion Rt. Rev. Dr. Ignatius Pinto, the Bishop Emeritus of Bangalore Archdiocese, said, "Now-a-days people go after English medium schools. But here is a Kannada medium School which has shown that it is on par with English medium schools in terms of standard and discipline. Students are so talented. Teachers are committed and hardworking and more over very much loyal to the management". School honored all the staff on this occasion for their dedicated

service. A scholarship fund of Rs.10 lakhs was established towards giving financial assistance to the needy and meritorious students.

School collects only a very normal amount from the students as tuition fees. Christ Group of Schools provide funds for the running of Christha Vidyalaya. Scholarship funds are established such as - Bro. Chacko Irupathinaluchira Memorial Scholarship Fund, Fr. Erhard Beehtold Students' Scholarship Fund, St. Chavara Scholarship Fund, Frau Annie Reichart and Fr. Kuncheria Pathil Student Scholarship Fund, Nikkimareen EV Kurian Kachappilly Students Scholarship Fund, Silver Jubilee Scholarship Fund and Alumni Association Students' Scholarship Fund.

Over the years Christ Educational Society has made the best of infrastructural facilities for the school in order to accommodate the increasing number of students. The then Prior General Fr. Thomas Mampra laid the foundation stone for the new building of Christha Vidyalaya on 20 September 1992. The new building was blessed by Fr. Thomas Kadankavil, the then Rector of Dharmaram College, on 01 June 1993 and was inaugurated by the then Chief Minister Mr. Veerappa Moily on 04 August 1993.

The old building of Christha Vidyalaya (office of DASS) was demolished and the foundation stone for a new block was laid on 31 August 2007. The foundation stone was blessed by Fr. James Narithookil, the then Rector of Dharmaram College, and was inaugurated on 19 March 2008 by himself. Thanks to Christ University for funding the new building and even a new basket ball court. The first and second floor of this building was constructed with the fund given by Christ English Medium School and the work started on 10 April 2010 and was blessed and inaugurated on 19 March 2011 by Fr. Augustine Thottakkara, the then Rector of Dharmaram College. First floor is set up for Library, Science Lab, and Computer Lab and Second floor is used as auditorium.

As part of the extracurricular activities, interested students from High School are taught tailoring. About 20 ladies from the locality also learn tailoring in this institute every year.

A major development in the history of the school is noticed from the academic year 2009-10 with the starting of the Pre-Kindergarten (KG) classes of English Medium in Christha Vidyalaya. Commencing from the student strength of 40 students there are now about 140 students in Pre-K.G. in 2016-17. This Pre-K.G. is a main source for the running and development of Christha Vidyalaya.

Another important milestone in the history of the school is that of getting grant in aid to the school in the year 1996 from the Government of Karnataka. Seven teachers of primary school came under grant in aid scheme.

Fr Antony Payyappilly, the Principal being a scholar in Kannada Literature also contributed in this field. Under his leadership the school published a book called "*Yesu Jeevana Charithe*" in 2011, written by Prof. V. Narahari. It is a book in poetry form on the life of Jesus, a collection of 2011 poems written in '*Shatpadi'* form. A music C.D. was produced from the school in the year 2014 by name "*Yesu Jeevana Charithe- Mahakavya".*

Being one of the best Kannada Medium schools in the city, Christha Vidyalaya was getting a lot of recognitions. Every year Kannada Abhivruddhi Pradhikara of Karnataka Government gives awards for 3 top SSLC students of all the districts of Karnataka. First, second and third positions carry Rs. 8000/-, 7,000/ and 6000/- respectively. In the last six years many students of our school have secured this award.

Every year the X standard students get the best results and Christha Vidyalaya is the only Kannada Medium School that secured 100% in 2010-11 and 2011-12 in the Bangalore South District.

Many CMI priests have worked in the school to make it to this level. They are Fr. Thomas Benedict Kaitharath, Fr. Pauly Thazhath, Fr. Thomas Chathamparambil, Fr. Antony Kariyil, Fr. Alex Ottaplackal, and Fr. Joseph Rathappilly. Fr. Antony Payyappilly has been in service from 1990 onwards as constant caretaker in planning and executing developments in Christha Vidyalaya. It is worth mentioning the unique service rendered by reverend sisters belonging to different religious congregations, especially Sr Joice CMC, the present Provincial of CMC Karnataka Province.

6. CHRIST SPECIAL SCHOOL

In the light of the special focus of the XXXVI General Synaxis, Fr Jose Panthaplamthottiyil, the then Prior General, requested the Dharmaram Community to start a special school on Dharmaram campus. With this intention, the Dharmaram Association of Social Service (DASS) came up with the concept of Christ Special School in 2010 along with Asvas, the newly started Social Service wing. The objective of the Special School was to take care of the integral development of the differently abled children by teaching them life skills and conducting various job oriented training programmes which would help them to merge with the main stream of life. On 28 July 2012 the school was inaugurated in the presence of Archbishop of Bangalore Rt. Rev. Bernard Moras and Fr. Jose Panthaplamthottiyil, the then Prior General. The mission of the school was clearly explained during the inauguration, 'Rehabilitation of the mentally challenged, providing opportunity for special children to bloom and prosper to their full potential, creating awareness in the society and among parents about their obligation towards the mentally challenged and creating a research and documentation centre on various disabilities'.

Two important decisions were taken in the Local Council held on 26 June 2013. One was to shift the school to the Christ School Campus (ICSE section) in the Sports complex and the next was to bring the school under the Christ Educational Society. Christ Special School continues to get support from Christ Schools, both financial and infrastructural. Every year an amount of Thirty Five Lakhs is donated by the Christ Schools for the running of Christ Special School.

Christ Special School is following the Curriculum of National Institute for the Mentally Handicapped. Over the years the school, under the able leadership of Fr Marius Manickanamparambil and Fr Jose Prakash Chelackal, has taken many innovative steps to provide the best facilities and learning experience. Setting up of Physiotherapy unit, speech therapy sessions, music and dance for the disabled, computer and electronic training programme, drawing and craft, sports and games and self-improvement programme are some of the best practices followed by the school. There are also programmes for the people above 18 years like candle making, computer education, clay molding, gardening, greeting card making, paper cups making, preparing bakery items, stitching and tailor training, etc. Within a short span, the strength of the students increased up to 69 in the academic year of 209-20. The school continues to be the main frontier ministry of our educational endeavors in Bengaluru. Fr. Fenil Karickakunnel took charge as the Director in May 2017 and leads the school to new heights.

7. CHRIST SCHOOL (CBSE)

In 2016 Dharmaram College decided to start CBSE section in Christ School. Classes started in June 2017 and functions in the same building of Christ School (State). Number of divisions of the State board section is reduced to 2 gradually, and the rest of the students were shifted to the CBSE section. Fr. Augustine Paimpallil was the first Principal and Fr. Nilson Pallissery the Finance administrator. Fr. Martin Mallath took charge as the Principal in June 2018 and Fr. Reji Koodappattu was appointed the Finance administrator in May 2019. In 2019-20 the school housed about 800 students from Std 1-5. Efforts are being made to construct a new building to house it in future.

While tracing the history of each of these Schools, we come across great efforts which contributed to the wonderful services we are offering to the society, especially the financially weak sections, lower middle and middle class.

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PART THREE

EVANGELIZATIONAL AND PASTORAL OUTREACH OF DHARMARAM

15

"LET MY PEOPLE GO" DHARMARAM AS THE GAME CHANGER IN THE EVANGELIZING MISSION OF THE SYRO-MALABAR CHURCH

Dr. Paulachan Kochappilly, CMI

1. Darshan Bhavan[1] to the *Dharmasamstapanarthaya*

Soon after its foundation in 1831 at Mannanam, the Congregation of the Carmelites of Mary Immaculate launched a formation house and ecclesiastical educational centre for training the ministers of the Church in 1833. This reveals the insight and commitment of the founding fathers of the Congregation, who were otherwise the renowned *Malpans* (Teachers) of the Church, in carrying out the mission of the Church through imparting proper training and formation for the future ministers of the Church. It was a humble beginning, launched by the Trio, Thomas Palackal, Thomas Porukkara, and Kuriakose Elias Chavara, for the ecclesiastical education in the Church for the future. At this point it is to be remembered that there were some 20 Malpanates for the Thomas Christians in the middle of the 19th century.

But in 1854 Msgr. Bernardino Baccinelli, the Vicar Apostolic, suppressed all Malpanates and ordered the students to be sent to Mannanam, Vazhakulam, Elthuruth and Pilinkunnu seminaries attached to CMI monasteries. In between the seminary at Varapuzha for Latin students was shifted to Puthenpally in 1866. But after the establishment of the Vicariates of Kottayam and Thrissur for the Thomas Christians in 1887, the formation houses at Mannanam, Vazhakulam, Elthuruth and Pilinkunnu

[1] "Darshan Bhavan" or "Darshana Veedu" means a house of divine vision. The original vision of the founding fathers of the congregation of the Carmelites of Mary Immaculate was to have a "darshan vedu", as it was founded in 1831. "Darshan" stands for a complex and comprehensive experiential concept and content of the reality in its diversity and unity. "Darshan" is the foundation of spirituality and integrity. In light of the proper darshan, the spiritual movement started in Mannanam, reached out to restore dharma in the society and in the Church at different intervals in the course of history. A man of vision necessarily embodies a sense of mission to restore harmony in life. Imbibing the legacy of the Congregation, Jonas Thaliath, CMI, a legendary visionary and architect of Dharmaram College scripted a new chapter in the evangelizing mission of the Syro-Malabar Church of the Saint Thomas Christians.

were sent to Puthenpally which was made inter-ritual. At that turn of events Mannanam and Elthuruthu were converted as minor seminaries for the diocesan seminarians. The Congregation of the Carmelites of Mary Immaculate treasured the great legacy of ecclesiastical education and nurtured and fostered it joyfully and faithfully throughout its history in carrying out the mission of evangelization, never succumbing to the ecclesiastical upheavals. In the course of history, the Sacred Heart Study House, Chethipuzha, started in 1918, became the prestigious common education and formation centre of the Congregation for priestly training.

Due to the unprecedented fermentation in the ecclesial scenario of India and accelerated by the struggle for freedom movement in the country, a wind of change was blowing in general, and in the ecclesiastical circles, in particular. A heightened consciousness of ecclesial identity and autonomy was in the offing. A wakeup call for change was resounding everywhere.

As the members of the Congregation were better exposed, educated and enlightened, so their investigations and struggles for a better ordering of things and structures emerged down the years.

The 19th Centenary celebrations of the landing of St. Thomas in India in 1952 at Ernakulam instilled in the minds and hearts of the faithful a renewed vigour and enthusiasm for the evangelising mission of the Church. The Syro-Malabar Church was of one heart and of one mind in celebrating the event of faith, witnessed by many hierarchs from different parts of India inviting religious congregations to work in their dioceses. In 1953, Eugene Cardinal Tisserant, the Secretary of the Sacred Congregation for the Oriental Churches made an official visit to the Syro-Malabar Church of Kerala. Father Placid J. Podipara, CMI, accompanied the Cardinal during his month-long visit. On 8 December 1953, His Eminence Eugene Cardinal Tisserant blessed the foundation stone of Dharmaram College at the Prior General's House, Thevara. On 26 November 1953, Father Placid J. Podipara submitted certain questions regarding the Syro-Malabar Church to His Eminence Eugene Cardinal Tisserant. These questions considered, a Seven Point monumental Memorandum, were of great ecclesial significance and historical importance in the realization of the identity and autonomy of the Syro-Malabar Church of the Thomas Christians of India.

The launch for a take-off from the so-called proper territory to going beyond the boundaries was taking shape with a concerted effort in the background. It was at this time that members of special intellectual calibre, indomitable spirit, extraordinary talents, and ecclesial stature were sent for higher studies in different disciplines of ecclesiastical studies.

In particular, the doctoral dissertation of Father Jonas Thaliath, from the Faculty of Canon Law of the Pontifical Oriental Institute, Rome, on *The Synod of Diamper,* became path breaking in this regard. In his dissertation, Father Jonas defended the invalidity of the Synod of Diamper. He argued its invalidity on the following grounds:

> This is the story of the conduct and approbation of the Synod of Diamper. So, unless and until one is able to produce a document showing the formal approbation of the Holy See, redeeming (i) the lack of authority in the one who convoked it, (ii) the absence of intention in the one who conducted it, (iii) the lack of form in the manner of conducting it, and (iv) the lack of integrity in the text promulgated, the invalidity of the Synod stands proved.[2]

He acknowledged the influence of the Synod of Diamper in the life of the Thomas Christians of India. "The Diamper Synod was a turning point in the history of the Church of Malabar. It gave a definite form and set-up to the tendency of Latinization that slowly prevailed in the Church of Malabar from the time the first Portuguese missionaries set foot there."[3] Ever since the celebration of the Synod of Diamper in 1599, the attempts of persecution of the Thomas Christians were building up and they were incalculable and intolerable. At regular intervals there were a number of agitations and protests against the imposing, dominant and arrogant Church leadership. Such vibrant and vehement exchanges led to the split of the Church; the rest is history.

Nevertheless, the research of Father Jonas cleared the confusion in the minds of the people and it gave an intellectual and canonical ground to reclaim the prestigious apostolic identity, the historical status of the 'Door of all India' and the right to go forth with the evangelizing mission of the Church of the St. Thomas Christians as any other apostolic Church in the communion of Churches.

The missionary zeal of the members of the Congregation was almost at its zenith. "I have been very zealous for the Lord, the God of Hosts" (1Kings 19:10), the motto of the Congregation added vigour and flavour in the members for their missionary thrust. It may be proper to recall the catechumenates attached to the CMI monasteries as outstanding witnesses to their zeal and commitment for the Lord and his gospel. The momentum and the movement of the members for the mission of the Church were tangible and credible. On and off the members of the Congregation were spearheading the vision and conviction in evangelizing the world and ventilating their legitimate right for identity and autonomy of the Church.

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[2] Jonas Thaliath, *The Synod of Diamper* in *Orientalia Christiana Analecta 152,* Roma, Pontificium Institutum Orientalium Studiorum, 1958, reprinted in Bangalore, Dharmaram Vidya Kshetram, 1999, 172.

[3] J. Thaliath, *The Synod of Diamper,* 173.

In the wake of the members of the indigenous religious congregation of India, the experience of the aboriginals as strangers in their own home country was boiling up. On the one hand, the incredible missionary zeal and enthusiasm, and, on the other, the religious and political discrimination and domination were paving restlessness and the pressure was building up towards a bursting.

Dating back to his novitiate time, Father Jonas was drawing up a dream project for a future major study house for the CMI Congregation outside Malabar, which was further enhanced and embellished in the course of time through his manifold efforts based on different exposures. This dream project of Father Jonas and the realization of Dharmaram College in Bengaluru may be considered as the prophetic and proactive voice, "Let my people go," of Moses to the power and the principalities of Egypt, in the case of Syro-Malabar Church to go out of the clutches of ecclesiastical injustice meted out by invalidly celebrated Synod of Diamper and interpolated canons by Archbishop Alexis Menezes. The saga of Dharmaram College in Bengaluru stands as a living testimony to the exodus of the Syro-Malabar Church to reclaim her legitimate right and privilege of evangelizing all India. Thanks to the intellectual insight into and administrative skill in implementing the words of Moses "Let my people god" come true by the founding visionary architect Father Jonas.

The time was ripe to translate the dream into a reality. In order to address the growing needs of the Congregation, there was already a discussion on beginning a major study house. The acceptable time of the Lord had come. As he was a student in Rome, Father Jonas was asked by the Prior General to share his vision and plan in starting a Major Study House of the Congregation.

In response to the request of Rev. Fr Maurus Valiyaparampil, the Prior General, Father Jonas sent two long detailed handwritten letters. On 14 August 1951, Father Jonas wrote from Bolzano, Italy, in which he treated a number of points in the letter. Father Jonas clearly mentioned that the land for the Major Study House should be climatically salubrious and conducive for cultural exchange and interaction.

2. Beyond Malabar for a Better Mission

One of the major concerns Father Jonas mentioned in the letter was that the land for the Major Study House should be outside Malabar. He enumerated a number of reasons for such a choice and purchase of land outside Malabar:

a. If the land is a little away from the homeland, it would promote an ambience for study and piety. It would ward off a number of monastery politics. It would minimize the opportunity for mingling with priests of the Congregation and family members. It would rule out disproportionate attachment to the homeland. In this way, the spirit of unity will be strengthened.

b. Our Study House, being outside Malabar, will help establish and develop the possible mission of the Congregation outside the confines of Malabar. In this context, Father Jonas shares the mind of the Sacred Congregations and the high-level discussions and deliberations underway at the Sacred Congregation for the Oriental Churches and at Propaganda Fide, in view of our Congregation regarding the future programme of assigning territories for the mission of evangelization. In a realistic assessment of the development, he adds, though nothing might happen immediately and spectacularly, something will take place in the course of time. In such an eventuality, the Scholasticate outside Malabar will speed up the mission work in the future. He goes on narrating further benefits for going outside Malabar. The Study House will win the confidence of the hierarchy in India and eventually our Congregation will be highly acknowledged and appreciated. Besides, on account of its being outside Malabar, our students will certainly imbibe a desire for and a readiness to do mission work.

c. Going beyond Malabar will provide wider exposure to students, which is an essential element for education.

d. From a practical point of view, going beyond Malabar will avoid the group question otherwise prevalent in Malabar.

Given the observations and assessments expressed in the letter, the mind of Father Jonas regarding the purchase of land outside Malabar is pretty clear. Definitely, according to the vision of Father Jonas, the purchase of land outside Malabar was in view of better future mission pastures and the possible missionary prospectus for the Congregation.

In his argument to leave the familiar territory, Father Jonas puts a great emphasis on crossing the rivers of Pampa and Bharatapuzha, though he does not make any explicit mention of this geographical limitation being thrust upon the Thomas Christians of India. Being an intelligent person, Father Jonas avoided the controversial issue to distract the good will of the Church authorities. He projected a positive impetus for purchasing land outside Malabar, namely, the mission of the Church: a mission beyond any dispute and which everyone shares in common. All the same, Father Jonas sufficiently clarified his basic point in his letter. He persuades the officials in the Congregation to go beyond Malabar for fulfilling the mission of Christ. So in establishing Dharmaram, there is no mistake in concluding that Father Jonas had a clear vision regarding the mission of the Church and the future role of the Congregation in attending to the emerging missionary scenario and the possible mission territories to be entrusted to the missionary priests trained in and sent out from Dharmaram year after year. The purchase of land for the Major Study House "outside Malabar," hence, holds a gigantic and pragmatic missionary vision beyond the boundaries.

Father Jonas has tailored his arguments for fulfilling the missionary vocation inherent in every baptized Christian and in a special way for those who consecrate themselves

unconditionally to be the sign of the Kingdom of God to come. The missionary zeal enshrined in the motto of the Congregation was active and animated his life, which finds a reverberation in his appeal to go outside the home state of the Thomas Christians of India. We know from history that the missionary drive of Father Jonas won the heart of all concerned and the land was purchased in Bangalore. In his reminiscence, Father Jonas recounts, "I was convinced that the words of St Paul, "Woe to me if I do not preach the gospel" (1Cor 9:16) applied in the truest sense to our Congregation."[4] Every step of starting the Major Study House was inspired and guided by the missionary outlook of the Congregation. The historians vouch for the truth of the fact: "The principal motive behind the shifting of the Study House from Chethipuzha to Bengaluru was for the effective formation of the future missionaries for the North Indian mission fields."[5]

3. Dharmaram in Bangalore and the Door of All India

Having persuaded the religious authorities to go outside Malabar, now Father Jonas proposes the ideal location as Bangalore. He enlists numerous obvious reasons to start the Major Study House of the Congregation there. Father Jonas preferred Bangalore, for the city offers the following advantages:

a. The salubrious climate and scenic beauty of the landscape of Bangalore
b. The possibility for cultural contacts and exchange
c. The Indian hierarchy assembles in the city of Bangalore and the visibility of the Major Study House to the Indian hierarchy.
d. It is already a big city and has scope for further development.
e. The Archbishop of Bangalore has a special place in his heart for us.
f. The rail connectivity between Pune and Bangalore would facilitate the collaboration of the professors between the Institutes of Pune and Dharmaram.
g. Jesuits had already recognised the importance of Bangalore.
h. The original plan was to start the Papal Seminary in Bangalore, before it was established in Kandy.
i. The desire to shift the Papal Seminary from Kandy to Bangalore prior to having shifted to Pune

The rationale presented by Father Jonas for starting the Major Study House in Bangalore is impressive. True to his nature, Father Jonas offers a detailed account for the consideration of Bangalore, which would arrest the attention of anyone, including

[4] Jonas Thaliath, "Dharmaram: His Brain Child," *Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82*, 26.

[5] *History of Dharmaram College. A Living Legacy of Integral Formation 1957-2017,* eds. Thomas Vithayathil, *et al*, Bengaluru, Dharmaram Publications, 2017, 29.

the superiors. His lengthy handwritten letter demonstrates passion and reason for the cause of starting the Study House in the city of Bangalore. In fact, the letter contains many other details in favour of deciding for the land outside Malabar and for the identification of the city of Bangalore for opening the scholasticate of the Carmelites of Mary Immaculate.

Father Jonas further shares his vision of starting Dharmaram outside Malabar. "The very ideas of taking the scholasticate out of Kerala was to my thinking linked in an important way to the future missionary orientation of our congregation."[6] He had been faithful and meticulous in planning and executing the dream of Dharmaram in such a way that the missionary zeal and enthusiasm of the Congregation was given utmost care and priority. He foresaw the future of the Congregation in her missionary outreach. Father Jonas wrote, "With the blessings of God in the form of numerous religious vocations and the definite need for missionaries to preach the good news of Christ to the people in North India, it was very clear to me that future of the congregation lay in that direction."[7]Mission is the mother of the Church. Father Jonas was convinced of this truth as far as the existence and flourishing of the religious Congregation was concerned. Dharmaram was intended for preaching of the mission of Christ and his gospel to the people of India. Though there was a time when Thomas Christians enjoyed the entitlement of "Door of All India," they were treated as strangers in their own homeland and restricted their free movement to venture into other parts of India because of the territorial jurisdiction. But with an intelligent and insightful move, Father Jonas was leading his people to their own promised land. Albeit implicitly, but emphatically, the prophetic voice "Let my people go!" was echoed in his bold and brilliant step of beginning the Major Study House of the Congregation in Bangalore, which proved to be the door of all India.

Reverend Father Maurus Valiyaparampil, Prior General of the Congregation, in his welcome speech at the inauguration of the Institute reiterates the vision of the Major Study House in Bangalore:

> The fast changing political, social and economic set up of free India demands a change also in the techniques and methods of our apostolate and missionary life. Consequently, we are obliged to think of an institute of studies with a more elaborate curricula and syllabi and constituted in an atmosphere fully calculated to achieve university standards. It was after long, careful, and prayerful study that we have decided to pitch our tents of the institute of studies in Bangalore.[8]

[6] J. Thaliath, "Dharmaram: His Brain Child," 25.

[7] J. Thaliath, "Dharmaram: His Brain Child," 25-26.

[8] Maurus Valiyaparampil, Welcome Speech at the laying the foundation stone of Dharmaram, 14.

Founding the Major Study House of the Carmelites of Mary Immaculate in Bangalore was a providential prophetic imagination planned and realized by yet another Trio, namely, His Eminence Eugene Cardinal Tisserant, Reverend Father Maurus Valiayaparampil, and Father Jonas Thaliath. In the history of the religious Congregation of CMIs and in the missionary breakthrough of the Syro-Malabar Church. Thomas Aykara calls it "a giant leap for the CMI Congregation when it set its house of formation on the soil of Bengaluru."[9]

The visionary architect of Dharmaram, Father Jonas had a definite and unambiguous focus. According to him, "The ideal end-product, therefore, that was kept in view right from the beginning was specifically that of a missionary priest."[10] He had envisaged the image of a missionary priest having three distinctive qualities. In his opinion, "A good missionary priest will be found to combine in himself three almost distinctive types, namely, qualities that can be described as of a spiritual, intellectual, and practical nature. The study house was consequently planned to develop these qualities."[11] According to him, these qualities are effectively imparted to the scholastics through "the living example of the many members of the staff."[12] A good missionary priest is characterised by his practical sense. "In the make-up of a missionary priest, although spiritual and intellectual qualities form the core, they do not mean everything. In fact, only the practical sense of a missionary will enable him to make himself an integral part of the milieu in which he has to work. Without this ability his other qualities will have very little influence." Father Jonas speaks eloquently on the necessity of contextual formation and the concurrent integration one has to acquire over the years of training. The description of theology by Father Jonas assumes great significance in the formation of missionary priest. According to him, theology is "faith seeking harmony of life."[13] He wholeheartedly advocates that Jesus Christ is the key to theology and the harmony of life. Emphasising the importance of the sense of realism, Father Jonas argues, "The sense of being realistic will not only enable a candidate later to insert himself in the society which he has to minister to, but it will somehow give him in addition a certain depth and balance in his spiritual and intellectual qualities, which they would otherwise lack."[14] He elaborates on this missionary thrust of the formation and the infrastructural facilities provided on the campus for an integral harmonious formation:

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[9] *History of Dharmaram College,* 9.

[10] J. Thaliath, "Dharmaram: His Brain Child," 26.

[11] J. Thaliath, "Dharmaram: His Brain Child," 26.

[12] J. Thaliath, "Dharmaram: His Brain Child," 26.

[13] J. Thaliath, "His Vision of Theological Formation," *Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82*, 32.

[14] J. Thaliath, "Dharmaram: His Brain Child," 26.

> It was this conviction that persuaded the pioneers to conceive Dharmaram in a slightly different way from other seminaries or scholasticates. Dharmaram Complex was consequently planned with as many facilities as possible for students to learn most of the skills which would be useful to them later, particularly in the mission field.[15]

Reasonable and realistic training was envisaged in Dharmaram in order to equip the future missionary priests for all India. Father points out the practical steps provided on the campus for such a contextual and holistic training programme of priestly formation:

> The areas proposed to be covered were agriculture, dairy farming, poultry, piggery, first-aid, nursing, carpentry, welding, plumbing, electrical wiring, etc. These were not conceived merely as extra-curricular activities, but as disciplines necessary for the making of a missionary. The city of Bangalore was also thought to offer many opportunities for the development of other useful skills.[16]

In the providence of God and as a fulfilment of the reference made by Father Jonas in his letter written to the Prior General on 29 June 1951, the Congregation of the Carmelites of Mary Immaculate was entrusted with the newly created Exarchate of Chanda. "Chanda, the first Syro-Malabar Exarchate outside the so-called proper territory was erected. Fr Januarius Palathuruthy, philosophy professor at Dharmaram, was appointed as the first Exarch. He took charge of the new responsibility on 3 July 1962, in the Archbishop's House, Nagpur."[17] The great missionary vision of Dharmaram had begun to bear abundant fruits in due season. The successive "history of the Syro-Malabar mission testifies that almost all the bishops of the mission dioceses entrusted to the CMI Congregation were either faculty members or students of Dharmaram. Dharmaram played a vital role in developing the Syro-Malabar mission in North India."[18] In such a wonderful fashion, being faithful to the original vision bequeathed by the founding fathers, Dharmaram sent out missionary priests year after year to evangelize India.

4. Dharma of Jesus to the Ends of the Earth

Dharmaram with its motto, *Ishabhakti param jnanam* (Devotion to the Lord is the Supreme Wisdom), continues her missionary journey, being faithful to her Indian, Eastern, and Western characteristics of Christianity. True to the *Mar Thoma Margam*, Dharmaram strives in following Jesus Christ in the footsteps of *Mar Thoma Sliha*, the apostle Thomas. A theology of *margavasi* – wayfarer theology – is the fabric

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[15] J. Thaliath, "Dharmaram: His Brain Child," 26.
[16] J. Thaliath, "Dharmaram: His Brain Child," 26.
[17] *History of Dharmaram College,* 29.
[18] *History of Dharmaram College,* 29-30.

of Dharmaram, consisting in the Incarnational approach of dialogue, coexistence, collaboration, and commitment to the gospel of Jesus Christ.

Thomas Aykara pays a fitting tribute to Dharmaram at the event of the completion of 25 years of her existence and excellent service:

> We are thankful again because Dharmaram has been a wonderful and timely gift that God has given us to get intensely involved on a large scale in the evangelization work in India, originating from the apostolic Church of St Thomas and having inherited the rich traditions of our Motherland, the CMIs were destined to be effective evangelizers in India. But man-made structures and inhibiting boundaries confined them to the narrow limits of Kerala, the tiny tip of this sub-continent. It was however, far-sighted and eminent men like the late Cardinal Eugene Tisserant, the late Bishop Jonas Thaliath, CMI, our former Prior General, Fr Maurus, and many others who played a significant role in establishing Dharmaram at Bangalore, and thus enlarging the scope for useful work. The founding of this important institution was, therefore, a historic and far-reaching event for the CMI Congregation and the Syro-Malabar Church.[19]

Dharmaram has made a commendable contribution to the mission of the Church. Indeed, Dharmaram enlarged the scope of the evangelizing mission of the Church in India.

Highlighting the missionary thrust of Dharmaram College, Father Justin Koyipuram, CMI, notes, "Equally important is the mission thrust and the missionary orientation. Now the majority of our students will be absorbed in the missions, especially the North Indian missions. Obviously, the missionary orientation has to form part and parcel of the religious and academic training given in this institution."[20] At the completion of her 25 years of ministry, the overarching image of Dharmaram is her missionary nature and character.

The missionary vision of the founding fathers of Dharmaram was outstanding and all-encompassing. A full-fledged ecclesiastical university was their dream for Dharmaram. "The aim before our eyes was to make Dharmaram an Athenaeum with faculties in theology and philosophy to prepare the way later on for its evolution into a full-fledged ecclesiastical university."[21] Right from the beginning, the founding visionaries desired that the "study-house should specialize in giving an Indian touch in our approach to theological studies."[22] The beautiful blend of Indian heritage with Oriental traditions was outlined in all earnestness. "In this way, we thought, the seed

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[19] Thomas A. Ayakara, "Message," *Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82.*

[20] Justin Koyipuram, "The Dharmaram of our Dream," *Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82*, 2.

[21] J. Thaliath, "Dharmaram: His Brain Child," 27.

[22] J. Thaliath, "Dharmaram: His Brain Child," 27.

planted by St Thomas the apostle would grow better in an atmosphere congenial to it. Therein also lay, we felt, the genuine development of our oriental traditions."[23] As part of their dream, the founding fathers had laid down a universal vision of mission for the generations to come. "Right from the inception of Dharmaram, it was conceived as an institution that would in course of time open its portals to all who would want to profit by it or desired to collaborate with it. It was this idea that prompted us to acquire sufficient land all around the institution for such future developments."[24] The missionary outlook of the founding visionaries far surpassed their time. "I hope and wish that there will be facilities for lay students too to study theology or Indology or other subjects taught in Dharmaram. We had always fondly hoped that perhaps foreigners would also be attracted to the portals of Dharmaram college and it was felt that such a development would augur well even for international collaboration. I feel that the time is now ripe for this new forward step."[25] All these details of the single and complex dream speak volumes on the genius of their missionary vision for the ages to come. The ecumenical legacy and thrust of the Carmelites of Mary Immaculate finds its echo in their mission of evangelization. "Dharmaram was conceived as a symbol of unity not only of our congregation but hopefully also of the unity of the Church in India. I hope and pray that this aspect is constantly kept in view."[26] The ever-evolving missionary vision of Dharmaram is crystalized in the words of Father Jonas. "The only worthy act of gratitude on the part of the Institution will be the sending out year after year of preachers of the good news, who will reflect in all that they do and say the ineffable beauty and goodness of Christ, our Master and Lord."[27] The splendid evangelizing mission of Dharmaram bequeathed by the founding fathers is a great legacy.

Joseph Cardinal Parecattil succinctly sketches the vision and mission of Dharmaram in his message sent on the occasion of the completion of 25 years of ministry:

> Dharmaram College has become a Pontifical Institute of Theology and Philosophy which serves faithfully and successfully the cause of intellectual, religious and spiritual formation, of learning and sanctity and promotes Indian Theology, Indianization and dialogue between cultures and religions, bears ample testimony to its inner dynamism and its keen desire to keep abreast of the times in meaningful theological thinking and research.[28]

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[23] J. Thaliath, "Dharmaram: His Brain Child," 27.

[24] J. Thaliath, "Dharmaram: His Brain Child," 27.

[25] J. Thaliath, "Dharmaram: His Brain Child," 28.

[26] J. Thaliath, "Dharmaram: His Brain Child," 28.

[27] J. Thaliath, "Dharmaram: His Brain Child," 29.

[28] Joseph Cardinal Parecattil, "Message" *Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82*.

The mission of Dharmaram moves on and on its wheels – dharma chakra – establishing *dharma rajya* (the kingdom of dharma). Dharmaram's mission is the *dharma* of Jesus; nothing else and nothing less than the mission of Jesus Christ. It is for us to appreciate the immense transformation Dharmaram has brought in the life of the members of the Congregation and the qualitative ministry it has rendered to the Syro-Malabar Church as well as to the Universal Church.[29] ''Dharmaram," writes Saviance, "is an inspiration made incarnate in the Indian context, linking the East and the West and imparts a sense of true values to all human beings. It thus stands as a symbol of cosmic unity."[30]

Dharmaram as a phenomenal garden of God, resplendent in its identity, diversity, unity, and beauty welcomes all people of God to glorify God and to work for peace and harmony, following the dharma of Jesus Christ, the Master and Saviour. Thus, Dharmaram carries out the command of Christ to preach the gospel to all creation, encapsulated in the description of theology as 'faith seeking harmony of life.' The words of Archbishop John Robert Knox, the Papal Internuncio to India at the formal inauguration of Dharmaram on 23 February 1958, *Vivat, crescat, et floreat* (live, grow, and flourish), become true as we march on in the field of the mission of Jesus Christ, reaching out to the whole world. In one of his convocation addresses delivered at Dharmaram, Joseph Cardinal Parecattil solemnly set the missionary vision of Dharmaram in focus, "Let those who go out of this Institute, it is my sincere wish and earnest prayer, be able to transmit the word they experience, an experience that is profoundly Christian, authentically Oriental and thoroughly Indian."[31] This resonates the famous saying of Father Placid Joseph Podipara on the identity of the Thomas Christians of India, that they are "Hindu in culture, Christian in religion, and Oriental in worship"[32] and it awakens the sense of missionary consciousness and the way of walking the path of evangelization in a fast globalizing world.

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[29] *History of Dharmaram College,* 26.

[30] Saviance Cheerotha, "Dharmaram Completes 25 Years: Reminiscences," *Dharmaram Pontifical Institute Annual, Silver Jubilee 1957-82*, 12.

[31] Joseph Cardinal Parecattil, "Christian Experience Coupled with Oriental Genius and Indian Heritage," (Convocation address delivered at Dharmaram on 12 December 1978) published in *Joseph Cardinal Parecattil. His Vision on Church, Inculturation and Inter-religious Dialogue,* ed. Antony Nariculam, Alwaye, STAR Publications, 2016, 79.

[32] Placid J. Podipara, "Hindu in Culture, Christian in Religion, Oriental in Worship," *Ostkirchliche Studien,* 1959: 80-104; reprinted in *Collected Works of Rev. Dr. Placid J. Podipara, CMI, vol. II,* ed. Thomas Kalayil, Mannanam, Sanjos Publications, 2007, 531-540.

To conclude this reflection I would like to quote the Dharmaram Anthem, set originally in Malayalam and sung with nostalgia even to this day, to take the missionary vision of Christ and the Church forward with the zeal and enthusiasm of Saint Thomas the apostle, our father in faith, to the whole world, beginning with India, our motherland:

വെൺ കതിർ വീശും സുമാവലി
തിങ്ങുമാരാമമേ,
കാന്തികലോല മരീചികൾ
തീർത്ത പ്രാകാരമേ

പാവനാത്മ നാളമേ നീ
നിത്യം ജ്വലിക്കുക ഈ ഭാരതേ
ഈശഭക്തി പരം ജ്ഞാനം
പാരിനരുൾക ധർമ്മാരാമമേ
പാരിനരുൾക ധർമ്മാരാമമേ.

Oh, the garden that is covered
Filled with bunches of flowers
spreading splendid light splendid rays
Bulwark built by the dream-vision of the waves of righteousness

You are the wick of the Holy Spirit,
A flame ever in this India.
Devotion to the Divine being the Supreme Wisdom,
Gift it to the world Oh, Dharmaram,
Gift it to the world, Oh, Dharmaram.[33]

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[33] The English translation of Dharmaram Anthem is from *History of Dharmaram College,* 20.

16

ST. THOMAS FORANE PARISH

Dr. Thomas Kallukalam, CMI

The long cherished dream of the Syro-Malabar Christians to have a Parish of their own rite was realized as Most Rev. Dr. Pakiam Arokiaswamy, the then Archbishop of Bangalore erected a Parish in the Chapel of Dharmaram College on 19th March 1983. It was entrusted to the care of the Prior General of the CMI Congregation to provide pastoral care, the end result of the tireless efforts of the priests of Dharmaram College. In the course of time, Dharmaram College transferred 2.25 acres of land to the parish Trust and the construction of the present parish church was completed and was blessed on 15th February 1998. At present St. Thomas Parish has the status of a Forane Church having 8 independent parishes and 8 Eucharistic centres to fulfill the spiritual needs of the faithful. St. Chavara Krupalaya, a home for the terminally ill and the abandoned, is run by the Parish. She finds new streams and strata of creative evangelization for the Kingdom of God. The ever-supporting Priests of Dharmaram College and the ever-growing number of Syro-Malabarians in the City of Bangalore are the spiritual treasures of the Forane Church.

Number of Registered Families: 1600

Number of Catholics: above 10000

I. Parish Priests Served at St. Thomas:

1. Fr. Jose Frank Chackalackal (1983 – 1984)
2. Fr. Job Myladiyil (1984 – 1993)
3. Fr. Anto Thekudan (1993 – 1999)
4. Fr. George Kallarackal (1999 – 2002)
5. Fr. John Marius Manickanamparambil (2002 – 2005)
6. Fr. Mathew Koikara (2005-2011)
7. Fr. Thomas Kallukalam (2011-2017)
8. Fr. Cyriac Madathil (2017-)

II. A Brief History of St. Thomas Forane Parish in Bangalore

The dialogue to establish a Syro-Malabar Parish in Bangalore was initiated in 1978 between Dharmaram College authorities and the Archdiocese of Bangalore. In the initial stages, the Archdiocese was not in favour of establishing any Syro-Malabar parish in Bangalore. The Archdiocese was content with the services of priests from Dharmaram College for the pastoral needs of the Syro-Malabar and Malayalee Catholics in Bangalore. While agreeing to send priests to various parishes in Bangalore in order to attend to the pastoral needs of Syro-Malabar and Malayalee Catholics, the dialogue continued towards establishing Syro-Malabar parishes and the correspondence continued with the Apostolic Nuncio, the C.B.C.I, and Cardinal Joseph Parekattil, the then Archbishop of Ernakulam. After about five years of continued dialogue with the Archdiocese of Bangalore and the CBCI, a favourable reply was received. The Archbishop of Bangalore issued a decree for the erection of St. Thomas parish at Dharmaram College, Bangalore-29. The official inauguration was held on March 19th, 1983, at Dharmaram College Chapel by His grace Dr. Pakiam Arokyasamy, the then Archbishop of Bangalore. Fr. Jose Frank CMI was appointed as the first parish priest. Thus, St. Thomas Parish became the first parish of the Syro-Malabarians within the ecclesial territory of the Archdiocese of Bangalore. Initially the Holy Eucharist and other sacramental services for the parish community were conducted at Dharmaram College Chapel and pastoral activities and services were organized from the parish office set up in the Dharmaram College buildings. Fr. Job Myladiyil CMI succeeded Fr. Jose Frank and took charge as parish priest on 8th July 1984.

The Dharmaram community was generous to grant 2.25 acres of land, free of cost, for the construction of the Parish Church and other infra structures of the parish. Fr. Job Myladiyil took the initiative and built a small chapel and parish office there. A trust, St. Thomas Parish Trust, was registered in the year 1987. Later a multi-purpose auditorium was constructed there, through contributions from benefactors and bank loans. Fr. Job and team managed to complete the work in 1990 and it was blessed by His grace Dr. Alphonsus Mathias, the then Archbishop of Bangalore. The Holy Mass and other religious functions were held in the auditorium on Sundays. It was given out on rent when not used for liturgical activities. Fr. Job was transferred after his dedicated service for a decade for the Parish community in 1993.

Fr. Anto Thekkudan CMI succeeded Fr. Job Myladiyil. He took initiative to start the construction of the Parish church in 1995 and this was completed in 1998 with the wholehearted support of the Dharmaram community along with trustees, parish council, patrons and benefactors. The monumental Parish Church was blessed in a colourful ceremony on February 15th, 1998, by Mar Varkey Vithayathil, the then Apostolic administrator of the Syro-Malabar Church. Rev. Fr. Alex Ukken CMI

the then Prior General of the CMI Congregation and a few Bishops from the CMI congregation graced the occasion with their presence.

In 1999, St. Thomas Parish was raised to the status of a Forane Church. Rev. Fr. George Kallarackal CMI was appointed as Forane Vicar. After his transfer Fr. John Marius Manickanamparampil CMI took charge as Forane Vicar. During his time many social and pastoral services, such as Vincent de Paul, Old-age home, counseling centres, etc, were instituted in the Parish. Later Rev. Fr. Mathew Koikara CMI took charge as vicar. It was during the time of Fr. Mathew Koikara the construction of the present building for the Parish Halls and other offices and service structures, grottos, etc., took place. In 2011, Rev. Fr. Thomas Kallukalam CMI took over as vicar.

Fr. Thomas Kallukalam gave prime importance to pastoral and social initiatives in the parish. Still a heavy financial burden, as bank loans, due to the construction of the parish hall's stood as a challenging Goliath. Trusting in divine providence and the support from kind parishioners, he stood as David did face it all and eventually led the parish to its present comfortable position. His words to the parishners, 'Ask yourselves, are you working as per God's will', echoed in the church and in the community.

St. Thomas Forane Church has number of active Laity Organizations engaged in various socio-cultural and charitable works were initiated by the Forane Vicar Rev. Fr. Thomas Kallukalam CMI. It is to be specially mentioned that a trust has been already created by the Forane Church. Blessed Chavara Krupalaya, a house to cater to the needs of the under privileged, aged, mentally challenged and physically handicapped people in the society, was started in 2005, by the Parish Trust, and it is now a registered trust. At present the institution is managed by FDSHJ Sisters. Blessed Chavara Krupalaya has the capacity to accommodate up to 25 persons.

At present there are more than 1500 registered families in the parish. All the more a vast number of floating youth who are employed or students are also the beneficiaries of the services in the parish. There are 20 pious / religious / charitable associations, organized and facilitated by the able guidance of the parish administration. To name a few, St. Vincent De Paul Society, St. Christopher Association, SMYCA-St. Chavara Association, Cherupushpa Mission League, Pithruvedhi, Santhome Choir (Malayalam, English, Youth, Girls'), Mathruvedhi, Professional Forum, SMYM, St. Thomas Unit, Legion of Mary, etc. render commendable services in their own respectable fields. We offer our services to more than 14 houses of the religious congregations for women in our parish boundary, which are originated and follow Syro-Malabar tradition in religious formation, life and mission. The year 2007-2008 was the Silver Jubilee year of the St. Thomas Forane Church. With more than three decades of the history of St.

Thomas Forane Church, it has achieved remarkable progress beyond our expectations, all through the grace and mercy of our ever loving Lord.

III. Associations and Activities from 2011 onwards:

1. SANTHOME SENIOR CITIZEN FORUM
2. LEGION OF MARY (Gents & Ladies)
3. NURSES FORUM
4. ADVOCATES FORUM
5. CHERUPUSHPA MISSION LEAGUE
6. SANTHOME SOUHARDHA CREDIT COOPERATIVE LTD
7. STARTT - Leader ship Training Programme for Students & Youth
8. KIDZEE-ANGELS' NEST
9. SANTHOME BOOK STALL
10. SACRED VESTMENTS
11. SANTHOME KALAVEDHI
12. Group MEDICAL INSURANCE for Families of the Parish
13. MINORITY CELL - Bringing Minority schemes of Govt. to the Parishioners
14. MANNA - Free lunch for deserving patients in govt. hospitals on Saturdays
15. THANAL - Waste paper collection for Poor Aid Fund
16. WEBSITE AND MEDIA MAINTENANCE TEAM
17. Angel's Choir (Girls Choir)
18. Youth Choir - English

IV. New Constructions:

19. SANCTUARY RENOVATION
20. ADORATION CHAPEL
21. ST.THOMAS SHOPPING COMPLEX
22. Purchased 6.5 acres of land on the Jigni-Anekal highway for St. Mary's Parish Church Trust.
23. Started Christ Nagar Public School at Kempavadarahalli, Kasabahobli, Anekal Taluk

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17

THE LEGACY OF THE PASTORAL MISSION OF DHARMARAM TODAY

Dr. Thomas Kollamparampil CMI

Taking care of the pastoral needs of the Syrian Christians is part of the CMI mission all along the history. The needs and modes of pastoral care changed from time to time. The concern of this article is to present the pastoral mission scenario of the Dharmaram College from its inception till now. It has to be specially mentioned that the present Syro-Malabar Mandya diocese, with extension to Bengaluru, can be considered as a monumental fruitfulness of the pastoral care of the Syrian Christians by Dharmaram College and other members together with the faithful families.

I. Dharmaram College and the Syrian Christian Migrants of Bengaluru

From the foundation of Dharmaram College in Bengaluru in 1957 onwards the CMI Fathers and brothers took it as their duty to provide all possible pastoral assistance to the settled and migrant Syro-Malabar faithful. There were catholic migrations to Bengaluru from 1940s and 1950s. Those Syro-Malabar migrants had great devotion to St. Sebastian and the celebration of the fest of St. Sebastian as an organized group brought them together and some of them were registered as St. Sebastian's Associations. Dharmaram used to help such associations to have their liturgical celebrations which gradually became combined celebrations in the Dharmaram compound in the month of January every year. Providentially this type of coming together helped the later organization of the Syro-Malabarians in many centres for the pastoral care and eventual starting of mass centres and consequent parishes. There were neither specific hierarchical arrangements nor any evolved patterns for such services in the beginning. Hence, the priests of Dharmaram College gradually evolved all possible arrangements regarding Sunday Eucharistic celebrations, celebration of liturgical feasts, hearing confessions, and administration of other sacraments according to the needs of the families and individuals.

In the beginning in 1957 the temporary chapel set up in the eastern part of the present Dharmaram dining hall for the seminarians was also used for the lay faithful to take part in the Sunday Eucharist. Later when more and more families, individuals and religious sisters joined for such celebrations on Sundays, Feast days, including Christmas

and Easter celebrations, the present seminary auditorium (BJTM Hall) began to be arranged as chapel for all on Sundays and feast days. The urban growth of Bengaluru naturally attracted many Syrian Christian migrants. The main concerns of those migrants were to seek good education, employment opportunities, small businesses, etc. The number of Syro-Malabar Catholics in Bengaluru increased. The sacramental and pastoral assistance for them in their own rite was almost negligent. Under the Latin Archdiocese of Bengaluru there were no clear canonical or ecclesiastical provisions for the pastoral care of the Syrian Christians. Whatever Dharmaram could do was done and such partial assistance could not cater to the increasing numbers of migrants.

II. Pastoral Care of Migrants in Bengaluru and Memoranda to the Holy See

Seeing the increased migration of Syrian families to Bengaluru, Dharmaram College read the signs of the times. As soon as the II Vatican Council was concluded in 1965, there emerged clear Church teachings regarding the pastoral care, pastoral administration, preservation and promotion of Eastern rite Christianity all over the world in the council decrees, *Orientalium Ecclesiarum (Decree on Eastern Catholic Churches), Lumen Gentium (Dogmatic Constitution on the Church),* etc. There are firm and clear teachings on communion ecclesiology and the thrust of the universal Church to protect and promote the Oriental Rite Christians (*Orientalium Ecclesiarum, 3-4; Lumen Gentium, 14).* There is the clear teaching:

> "Means should be taken therefore in every part of the world for the protection and advancement of all the individual Churches and, to this end, there should be established parishes and a special hierarchy where the spiritual good of the faithful demands it" (*Orientalium Ecclesiarum, 4*).

In a radical sense, the clear Church teachings demanded Dharmaram College to act firmly and dynamically for the Syrian migrants of Bengaluru. As far as it is known, it was Dharmaram College that took up, for the first time in India, the attempts for seeking the right of pastoral care and pastoral administration for the Syro-Malabar Catholics outside the so called 'proper territory' in India in 1980s. Dharmaram took definite steps to raise the issue in January 1981 to Wladyslaw Cardinal Rubin, Prefect of the Congregation for Oriental Churches, during his visit in India to the Oriental Catholic Churches in Kerala. Dharmaram College took the lead in bringing the Cardinal to Bengaluru and to accord him a cordial welcome as well as to submit three pertinent memoranda on the issue of the pastoral care of Orientals in Bengaluru on 10 January 1981. The first memorandum was submitted by Rev. Sr. Lima C.M.C. representing the Religious Congregations. The second and third memoranda were submitted representing the laity by Mr. E.P. Jacob and Mr. Joseph Vanneri.

III. First Syro-Malabar Parish in India Outside 'Proper Territory' in Bengaluru

There were a chain of correspondence between the Rectors of Dharmaram and the Archbishop of Bengaluru for the pastoral care of the Syro-Malabarians. The earliest identified one is a letter sent by Archbishop Packiam Arokiaswamy on 22 September 1978 to Fr. Eustace Thottan, the Rector, requesting the services of the priests for hearing confessions and other minor pastoral assistance. Fr. Rector replied positively on 14 November 1978 and offered all forms of such assistances and the CMI fathers were glad to do that. Fr. Rector highlighted also the need of more involved pastoral care for the Syro-Malabar rite Christians beyond the linguistic identity, citing the teachings of II Vatican Council and the ground situation in Bengaluru. By then Bengaluru had a large group of families and a floating population of Syro-Malabar Church, *sui juris*. His Grace Archbishop Packiam Arokiaswamy replied to this letter on 16 November, 1978 telling that he would consult the diocesan consultants on the matter and then would hold a dialogue for evolving the solutions. But no such dialogue took place.[1] Later in a letter dated 16 March 1979 Fr. Eustace Thottan officially requested the Archbishop to establish a parish at Dharmaram Chapel. Copies of that letter were also sent to the Apostolic Pro-nuncio, Luciano Storero, Archbishop Joseph Cardinal Parecattil, Archbishop Antony Padiyara and Bishop Jacob Thumkuzhy of Mananthavady. Archbishop Arokiaswamy's reply on 4 April 1979 was negative.

Some years passed away without any development. Later in 1982 regarding a marriage blessed in the Dharmaram Chapel,[2] His Grace Archbishop sent a prohibitory note telling that in future no wedding or baptism should be conducted in the College Chapel. To this Fr. Justin, the Rector, wrote back on 18 July, 1982, explaining what was being practiced since the consecration of the Dharmaram Chapel in 1975. He mentioned the need of pastoral prudence and urgency as well as highlighted the rightful provisions sanctioned by II Vatican Council regarding the Oriental Churches. In the reply of Archbishop dated 23 July 1982, the stand of the Archbishop was firm against Dharmaram Chapel and pastoral services. But later in the same year the situation and policies got some change.

After six months, however, on 28 January 1983 the Archbishop wrote to Fr. Rector the following reconciliatory letter:

> "In compliance with the decision taken at the CBCI meeting held in Bombay, I wish to provide for the pastoral care of the Catholics of the Syro-Malabar Rite in this city by priests belonging to the same Rite. First of all I feel that Dharmaram can be made

[1] Cf. Thomas Vithayathil *et al.* (ed.), *History of Dharmaram College*, Dharmaram Publications, Bengaluru, 2017, pp. 318-320.

[2] Cf. Thomas Vithayathil *et al.* (ed.), *History of Dharmaram College*, p. 320 (the wedding of Mr. P.M. Joseph's daughter, which took place in Dharmaram Chapel on 11 July 1982).

> a parish to cater to the spiritual needs of Syro-Malabar Catholics residing around and about Dharmaram College. Please let me know the parishes where there is a sizable number of Syro-Malabar Rite's Catholics."[3]

Rev. Fr. Justin Koyipuram, Rector, replied to the letter of His Grace Archbishop on 10 February 1983:

> "We are happy indeed to accept your Grace's proposal to establish a parish attached to Dharmaram College. I have referred the matter to our Prior General and he will propose the name of the parish priest. At present we are in contact with the following centres where there are sizable number of Syro-Malabarians: 1) Viveknagar (Infant Jesus Church), 2) Jaynagar (Christuprabhalaya), 3) Ashoknagar (St Patrick's and Sacred Churches), 4) Doorvaninagar (Ramamurthynagar Church), 5) Byappanahally (Resurrection Church), 6) Sampangiramnagar (St Therea's Church), 7) Shantinagar (St Michael's Church), 8) Sivaginagar (St Mary's Basilica), 9) Ulsoor (Lourdes Church), 10) Vimanapura (St Thomas Church), 11) Yeswanthapura (Christuraja Church)".[4]

In the light of all the above mentioned developments, His Grace Archbishop Packiam Arokiaswamy, made a telephone call to Fr. Thomas Aykara, the CMI Prior General, and officially asked him to take up the pastoral responsibilities of the Syro-Malabar Parish to be established in Dharmaram College. So the decree, erecting St. Thomas Parish at Dharmaram College as a full-fledged parish with effect from March 19, 1983, on the feast of St Joseph, was issued by the Archbishop of Bangalore. Rev. Fr. Jose Frank Chackalackal CMI was also appointed as the first Parish Priest of St. Thomas Parish, Dharmaram College. Under the instruction of the Prior General, Fr. Justin Koyipuram met the Archbishop in person and took up the needed further legal steps by which a contract has been signed between the Archbishop and the Prior General of the CMI Congregation on 19 March 1983.[5] Further, an agreement between Dharmaram College and St Thomas Parish Trust was also signed on July 23, 1987 for the clear and definitive management of the Parish. For the infrastructural development of the Parish 2.15 acres of land from the property of Dharmaram Study House Society was also provided as well as some monetary assistance too.

IV. St. Thomas Parish and the Development of Pastoral Ministry

The first parish priest Fr. Jose Frank Chackalackal was appointed on 19 March, 1983 on the day the Parish was erected. When he was transferred Fr. Job Myladiyil took charge on 8 July 1984. During Fr Job's time a multipurpose auditorium was constructed as a source of income and for the liturgical services on Sundays and feast days. In the mean time another St Thomas parish was erected from the Archbishop of Bengaluru on March 12, 1989, at M.E.S Road, Jalahally and was entrusted to the Claretian

[3] Cf. Thomas Vithayathil *et al.* (ed.), *History of Dharmaram College*, p. 321.
[4] Cf. Thomas Vithayathil *et al.* (ed.), *History of Dharmaram College*, p. 321.
[5] Cf. Thomas Vithayathil *et al.* (ed.), *History of Dharmaram College*, p. 322.

Congregation. During those years there were attempts to purchase land in different sectors of the Bangaluru city from St Thomas Parish that were always supported by Dharmaram College. In the mean time the pastoral services at Ulsoor and Indiranagar were taken from St. Thomas Parish assisted by Dharmaram fathers.

In June 1993, Fr. Anto Thekkudan succeeded Fr. Job and took charge of the parish. In June 1994 the parish council decided to construct the parish church and began the fund-raising campaign. On 23 April 1995, the Sunday of the Neophytes, Fr. Thomas Kadankavil, Rector of Dharmaram College, laid the foundation stone for the new parish church. Fr. Anto Thekkudan completed the construction work of the church as well as of the presbytery and the church was solemnly blessed by Mar Varkey Vithayathil, the Apostolic Administrator of the Syro-Malabar Church, on 15 February 1998. All Parish pastoral services from Dharmaram Chapel were shifted to the St Thomas Church campus. The warm collaboration between Dharmaram and St. Thomas Parish went on smoothly; both CMI priests and CMI seminarians offered all sorts of pastoral assistance to the St. Thomas Parish and the affiliated Mass centres of St. Thomas.

Fr. George Kallarackal succeeded Fr. Anto Thekkudan at St. Thomas in 1999. On 13 December, 2004, the Dharmaram Local Council discussed various aspects of the appointment of priests in charge of pastoral centres and the involvement of the students in the pastoral activities of those centres. Fr. Thomas Kollamparampil, the pastoral co-ordinator explained the prevailing situation in the pastoral centres. He suggested that the pastoral services given at various parishes such as Bommanahalli, Ejipura, Anepalya, Hongasandra, Udayanagar, and others were in dire need of full-time residential parish priests. When priests are residing in those parishes they could club together other Syro-Malabar pastoral centres and open new centres for pastoral services in response to the pressing need in Bengaluru. St. Thomas was also raised to the status of a Forane Church.

Fr. John Marius Manickanamparambil CMI succeeded Fr. George Kallarackal. Fr. Marius initiated many new programs that included professional forums like doctors forum, engineers forum, etc. He initiated the Chavara Krupalaya, a house for the needs of the under privileged, aged, mentally challenged and physically handicapped people in the society. On 10 July 2005 Rev. Fr. Mathew Koikara CMI was appointed as the Forane Vicar. The Silver Jubilee of the St Thomas Forane Church was celebrated during the years 2007-2008. Then the old parish hall was demolished and a multi-storied pastoral centre was built and was blessed in July 2011. Fr. Thomas Kallukalam CMI succeeded Fr. Mathew Koikara as the vicar. He initiated the renovation of the sanctuary and the altar as well as the Perpetual Adoration Chapel in the former presbytery as a spiritual source of nourishment for prayer and meditation.

Social commitment and social development were main concerns of the Parish. In this respect in 2005 under the guidance of Fr. John Marius Manickanamparbil, St. Thomas Parish requested Dharmaram College the needed permission and assistance for building a Social Service Community Centre, for the poor, sick and orphaned people. Dharmaram College provided a plot of land in S.G. Palaya and some financial assistance as well for such a project. Thus Chavara Krupalaya Charitable Trust was formed and a building was constructed to accommodate 30 people. The building was blessed on 8 September 2005, by Fr. James Narithookil CMI, the Rector, and services were started by Sisters of the Destitute (SD). After 11 years of service by the SD sisters, the Fervent Daughters of the Sacred Heart of Jesus (FDSHJ) Congregation from Changanacherry took over the services at Chavara Krupalaya. The Parish Church is responsible for the running of the Chavara Krupalaya. Another commendable service done by the members of the Parish is the voluntary services in groups for preparing and serving mid-day meals daily at Ashwas Centre (social service centre of Dharmaram College) for the poor people around.

The parish community has around 15 pious/religious/ charitable associations/ professional organizations working in the Parish for the development of different age groups as well as for building up a socially and spiritually growing Parish Community. The pastoral leadership and services rendered by St. Thomas Parish, other Parishes and Mass-centres of Bengaluru were aimed at the next stage of the Syro-Malabar ecclesial development in Bengaluru. Bishop Raphael Thattil, the Auxiliary Bishop of Thrissur, and the Apostolic Visitator of the SyroMalabar faithful in India, was instrumental in getting Dr. Mathew Koikara, CMI appointed as Episcopal Vicar of the Syro-Malabar faithful in Bengaluru, canonically by the Latin Archbishop of Bengaluru on 29 July, 2014. The unique and historical role played by Dharmaram for the Syro-Malabar faithful in Bengaluru flourished into its natural sequence of extending the Diocese of Mandya to Bengaluru city as well as adding up six civil districts more to the existing diocese of Mandya. Mar Antony Kariyil CMI, was appointed bishop of the extended Mandya Diocese and his Episcopal Ordination was on 18 October 2015.

Parish Priests of St. Thomas: 1) Fr. Jose Frank Chackalackal (1983-1984); 2) Fr. Job Myladiyil (1984-1993); 3) Fr. Anto Thekkudan (1993-1999); 4) Fr. George Kallarackal (1999-2002); 5) Fr. John Marius Manickanamparambil (2002-2005); 6) Fr. Mathew Koikara (2005-2011); Fr. Thomas Kallukalam (2011-2017); Fr. Cyriac Madathil (2017-).

V. Other Syro-Malabar Parishes of Bengaluru Guided by Dharmaram College

With the erection of St. Thomas Parish at Dharmaram, the other Syro-Malabar Mass Centres and units got enthusiasm and they were encouraged by the CMI Fathers to make attempts for the establishment of individual parishes.

1. St Sebastian`s Parish, Anepalya (Gajendranagar, 1998)

The history of St Sebastian`s Parish at Anepalya goes back to 11 February 1979 when the members of St Sebastian`s Association gathered at the residence of late Mr. Jacob Mathew of Anepalya. This was a progress from St Sebastian's Prayer Association of Anepalaya. The front room of the building of K T Joseph was used from 1980 as the first chapel of the Association. When Mar Joseph Kundukulam, Bishop of Thrissur, visited this small chapel, the Association was encouraged to purchase the property for a future Chapel building and the sale deed was executed on 24 July 1982. Mar Joseph Kundukulam celebrated the first Eucharistic liturgy in the slightly modified chapel on 10 July 1983.

The reconstruction of the chapel was guided by Fr. Job Myladiyil CMI, and Fr. Jose Palathara CMI, who was the priest-in-charge of the chapel. Fr. Mani Giles CMI (late Bishop Emmanuel Pothanamuzhy) the Rector of Dharmaram College, laid the foundation stone on 25 April 1993. On 19 August 1993 the newly constructed chapel was blessed and inaugurated by Mar Joseph Kundukulam, Bhishop of Thrissur.

The canonical erection of the St Sebastian`s Syro-Malabar Parish, Anepalya, was on 26 September 1998 with the decree of Rev. Msgr. T. Jabamalai, the Administrator of the Archdiocese of Bengaluru. Fr. Eugene Kizhakkethala CMI, was appointed as the parish priest, with effect from 27 September, 1998. Fr. Sebastian Vengaloor CMI, was appointed parish priest by most Rev. Dr. Ignatius Pinto, the Archbishop of Bengaluru on 18 June 2000. Fr. Paulachan Kochappilly CMI, was appointed parish priest on 18 March 2003. The parish community celebrated the decennial of the consecration of the church on Sunday, 24 August 2003.

The solemn liturgy of the silver jubilee celebrations of the St Sebastian's Association was celebrated on 18 January 2004, and Mar Jacob Thoomkuzhy, the Archbishop of Thrissur, officiated the Liturgy. Silver Jubilee celebration in 2013 was marked by the visit of Mar Varkey Vithayathil, Major Archbishop of the Syro-Malabar Church.

Fr. Lucose Chamakala CMI became the parish priest on 5 March 2006. Fr. Sunny Punneliparambil CMI was appointed as Parish Priest on 22 June 2008. Fr. Kurian Perumpallikunnel CMI became the parish priest on 14 June 2009 and started a movement for the expansion of the existing building. After mobilizing funds, on 29 June 2013, two plots on either side of the existing parish church were bought by the St Sebastian's Church Parish Trust. Fr. Shaju Pellissery CMI became the Parish Priest on 11 March 2012.

On 15 February 2014 Mar George Cardinal Alencherry, Major Archbishop of Syro-Malabar Church, blessed the foundation stone of the modified Church building. On 16 November 2014, His Excellency Mar Raphael Thattil, Apostolic Visitor for the Syro-Malabar Migrants in India, blessed and consecrated the modified and renovated church

building and inaugurated the new office building. On 31 May 2015 Fr. Davis Panadan was appointed as the parish priest. Fr. Thomas Muppathinchira was appointed parish priest in May 2015. Fr. Martin Mallathu was appointed Parish Priest in May 2017. Fr. Anto Vattakuzhy was appointed Parish Priest in May 2019. Fr. Jose Manickathan has been serving as Assistant Parish Priest from May 2017.

2. St Mary's Parish, Bommanahalli (1998)

The Syro-Malabar community at Bommahahalli started as St Mary's ward of St Thomas Parish, Dharmaram College, on 7 August 1993. Fr John Marius CMI, was the first Priest-in-charge. He and Fr. Joseph Pathrapankal CMI worked hard and collected money to buy the land in 1994 for constructing a church. Since 1993 the Holy Qurbana has been celebrated on Sundays at various places at Bommanahalli.

Fr. Anto Thekkudan CMI, the parish priest of St Thomas Forane Church, Dharmaram College and Fr. James Narithookil CMI, the Priest-in-charge of St Mary's Ward, Bommanahalli, worked hard to construct a chapel and that was blessed on 8 September 1997.

On 26 November 1998, St Mary's Ward, Bommanahalli, was raised to the status of a Parish and Fr. James Nrithookil CMI was appointed as the first Parish Priest. After Fr. James Narithookil CMI, Fr. Thomas Kollamparampil CMI took charge as the parish priest in the year 1999. Under the leadership of Fr. Thomas Kollamparampil, the parish community purchased an additional plot of land adjacent to the existing property in order to construct a new parish church. By mobilizing funds, the new parish church together with a parish hall, parish office, rectory, etc. were completed in 2004. The Major Archbishop of Syro-Malabar Church, Mar Varkey Vithayathil, solemnly blessed the new parish church on 4 July 2004.

Fr. Anto Thekkudan became the third Parish Priest from July 2005 to July 2006. Fr. Joy Kakkanattu was parish priest from July 2006 to 2011. During this period the parish hall was beautifully furnished. Fr. Mathew Koikara was parish priest during 2011-2012. Then Fr. Antony Payyapally was appointed parish priest in 2012. A new plot of land near to the church was purchased and modifications in the front elevation of the church were also completed. In 2018 Fr. Reji Koodapattu was appointed Parish Priest.

Till June 1997 SH Sisters were serving the parish and after that the DM Sisters from Madiwala took up the services at Bommanahalli and at present they have a convent also at Bommanahlli. The present Holy Family Parish at Hongasandra was the earlier Holy Family Ward under the St Mary's parish at Bommanahalli. On 4 March, 2001 regular Sunday Holy Qurbana started at Hongasandra. In 2002 a plot of land was purchased and a chapel was constructed and that was later raised as a parish on 3 December 2003.

3. Holy Family Parish, Hongasandra (2003)

The present Holy Family Parish at Hongasandra started as Holy Family Ward of St Mary's Parish, Bommanahalli in 1994. Fr. John Marius, was the priest-in-charge of Bommanahalli and all its wards. In February 2001, the Holy Family Ward members met Fr. Sebastian Poonolly, the Rector of Dharmaram College and Fr. Thomas Kollamparampil, the parish priest of Bommanahalli and sought permission to celebrate Holy Qurbana on Sundays at Hongasandra. Later, Mr. Chakkappan and others approached Rev. Bro. John Britto, Provincial, Franciscan Brothers, and sought permission to use the school building of Assissi Bhavan, Hongasandra, for the celebration of holy mass and catechism classes.

On 4 March 2001, the first holy Qurbana was celebrated at Hongasandra. Fr. Sebastian Punnolly, Rector of Dharmaram as main celebrant along with Fr. Thomas Kollamparampil and Fr. Francis Thonippara as concelebrants. Fr. Sebastian Poonolly entrusted the responsibility of Hongasandra Ward to Fr. Francis Thonippara.

On 1 July 2001 a committee was formed for the purchase of land and a piece of land was bought from Mr. H.G. Munivenkata Reddy, where the church is constructed at present. The combined effort of Fr. Francis Thonippara, Dharmaram College and St Thomas Forane Church enhanced the payment of the money and the deed was completed on 8 January 2002. The official inauguration of the Holy Family Trust was held on 26 September 2002. The permission to build a chapel was obtained from Most Rev. Ignatius Pinto, the Archbishop of Bengaluru. The foundation stone of Holy Family chapel was blessed by the Forane Vicar, Fr. John Marius on 15 August 2002.

On 16 February 2003 Mar Emmanuel Pothanamuzhy, the Bishop of Mananthavady diocese blessed the newly built Holy Family Church. On 3 December 2003 Holy Family Parish was established and Fr. Francis Thonippara was appointed as the first Parish Priest. On 28 March 2004 Fr. Francis Thonippara was transferred and Fr. Cherian Thunduparambil took charge as the Parish Priest. During the term of Fr. Cherian, Mar Emmanuel Pothanamuzhy Hall was constructed. Fr. Varghese Kottoor succeeded Fr. Cherian and a year later, Fr. Cherian once again became the parish priest. The presbytery and the nursery school were built. Fr. Sebastian Payyappilly succeeded Fr. Cherian. Fr. Payyapilly was succeeded by Fr. Devasiachan Mukalath and later Fr. Mathew Koikara became the Vicar. With the extension of the Mandya Diocese to Bengaluru in 2015, Holy Family Parish, Hongasandra was raised to the status of a Forane Church.

4. St Kuriakose Elias Chavara Parish, Ejipura (1998)

A small catholic community, mostly the families of ex-servicemen, settled down in Ejipura around 1996. St. Sebastian Association was active in that community of Ejipura. In the place where the church was started in a thatched house, a new building

was constructed and it was blessed on 14 July, 1996. In November 1998 this Church was raised to an independent Parish. The reconstructed church and the new school attached to the parish were the results of the untiring efforts of Fr. Davis Panadan CMI. St Chavara School at Ejipura was blessed on 26 July 2011 by Bishop George Njaralakkatt.

The following fathers served at Ejipura: Fr. Anto Thekkudan CMI, Fr. Francis Kanichikkattil CMI, Fr. Jose Pereppadan CMI, Fr. John Neelankavil CMI, Fr. Davis Panadan CMI, Fr. Augustine Paimpally CMI, Fr. Paul Theckanath CMI, Fr. Wilson Kollamparampil CMI, Fr. Mathew Kalarickal CMI. Fr. Antony Moolamattam CMI is the present Parish Priest.

5. St Francis Assisi Parish, Lingarajapuram (1998)

The CMI fathers from Dharmaram College, Fr. Job Myladiyil, Fr. Anto Thekkudan and Fr. Jose Valiyamattom organised the Syro-Malabar Catholics of Lingarajapuram and gradually took steps for the construction of a church building. In 1996 a plot of land was bought at St Thomas Town and a temporary structure for the church was erected under the leadership of Fr. Anto Thekkudan. Fr. Augustine Thottakara did a great work by raising funds and registering the land in 1998. The parish was canonically erected on 27 September 1998 and Fr. Augustine Thottakara was appointed as the first parish priest. Fr. Jose Parekattu succeeded Fr. Augustine Thottakara.

Under the leadership of Fr. Jose Parekattu the community searched for a new location and a larger church building. By the tireless efforts and continued prayers of the faithful, in the present location the land was purchased in March 2003. A temporary shed was built on 1 June 2003 and liturgical services were conducted. Subsequently some more land was added in September 2003. The parish then had a total area of about 14000 sq. ft. On 1 November 2006 His Grace Bernard Moras, the Archbishop of Bengaluru, laid the foundation stone for the new church. By the hard work of Fr. Jose Parekattu, parish priest, and the community the construction of a beautiful church was completed and it was blessed on 19 October 2014, by Mar Jose Porunnedam, Bishop of Mananathavady. The present parish priest is Fr. Som Vechoor.

6. St Jude Parish, Udayanagar (2004)

In 2001, the representatives of the Malayalee Catholics from Udayanagar, Bengaluru, approached Fr. George Kallarackal, CMI, the Parish Priest of St Thomas Church, Dharmaram College, to arrange Holy Mass in Malayalalm every Sunday for them. With the consent and blessing of Fr. Sebastian Poonolly, CMI, the Rector of Dharmaram College, Fr. Antony Edanad, CMI, began pastoral ministry at Udayanagar on 1 April, 2001 in the Mother of Perpetual Help Church, Udayanagar, the local Latin parish church. On 16 February 2003, Fr. Benny Alumkalkarottu, CMI, took charge of this ministry.

St Jude Trust was formed on 22 March 2003. Under the leadership of Fr. Benny, the community could acquire its own church building on 4 May 2003 and it was blessed on 03 July 2003 by Fr. John Marius, CMI, the Parish Priest of St Thomas Forane Church. On 08 July 2004 Most Rev. Dr. Ignatius Pinto, the Archbishop of Bengaluru declared it as an independent Syro-Malabar parish with the name of St Jude, the Apostle and appointed Fr. Benny Alumkalkarottu, CMI, as the first parish priest.

The foundation stone of the new church building was blessed by Most Rev. Dr. Bernard Moras, the Archbishop of Bengaluru on 04 February 2007. Fr. James Narithookil, CMI, the Rector of Dharmaram College, laid the foundation stone on 25 February 2007. But due to a dispute over the land, the construction was stopped, delaying its progress by two years. Fr. Sebastian Edathikkavil, CMI, was appointed the Parish Priest on 23 July 2007. After the settlement of the land dispute, the second phase of the construction work began on 02 May 2009. Fr. Sebastian went abroad for a year, and Fr. Jobi Thomas Thurackal took charge as the parish priest on 2 August 2009. In 2010 Fr. Sebastian Edathikavil re-assumed the office of the parish priest and completed the construction of the church. The newly built church was consecrated by His Grace Dr. Bernard Moras on 23 January 2011. On 1 July 2012, Fr. Tomy Kattampally was appointed as the parish priest. On 16 June 2013 a convent of the MSMI Congregation was established in St Jude Parish.

Fr. Joshy Paramthottu served the parish from 16 February, 2014. St Jude public school was inaugurated on 1 June, 2014. On 26 August, 2015 Fr. Joy Arackal was appointed as the new parish priest and the *Nithya Ardana* chapel was blessed on 7 September, 2016.

7. St Alphonsa Parish, K.H. Double Road (2011)

St. Alphonsa parish began as a centre in the City area in December 1996. Already there existed a Catholic Association, St Sebastian's Association, one of the oldest in Bengaluru. Bishop Emmanuel Pothanamuzhy of Mananthavady celebrated the Eucharistic liturgy and dedicated the centre to Blessed Alphonsa, on the request Fr. Anto Thekkudan of St Thomas Parish and the community at the City Centre.

Fr. Francis Kanichikattil of Dharmaram College was appointed priest-in-charge of the Centre in June 1997. He served the centre till 2007. In 2007 Fr. Binoy Chekkonthamalikayil was appointed as priest-in-charge of the Centre. After Fr. Binoy, Fr. Mathew Anatharackal served as priest-in-charge till July 201. In 2011, the centre realized a long cherished dream of having its own place of worship with the generous support of Fr. Mathew Koikara, the parish priest of St Thomas Forane Church and its parishioners. On 1 August 2011, the centre was raised to a full fledged parish by Archbishop Bernard Moras and Fr. Thomas Kollamparampil was appointed as its first

parish priest. On 01 July 2012, Fr. Joy Kakkanattu CMI was appointed as parish priest. From June 2019 Fr. Sebastian Payyappilly serves as the Parish Priest.

8. St Joseph Parish, Thambuchettipalayam (2015)

In January 2011 the Syro-Malabar faithful of Thambuchettipalayam (T.C. Palayam) met Fr. Augustine Thottakara, Rector, Dharmaram College, for the building up a Syro-Malabar community. Fr. Mathew Chandrankunnel was asked to take the preliminary steps. A delegation of faithful under the leadership of Fr. Mathew Koikara, Co-ordinator of the Syro-Malabar Mission of Bengaluru Archdiocese, met the Archbishop Bernard Moras to discuss the developments. Archbishop promised all assistance to make the mission develop into a parish and asked for submission of the boundary map. He also gave the permission to start the regular Sunday Mass.

Sunday liturgical celebrations started on 19 March, 2011 in a building provided by Dr. Joseph V. G., President of Garden City Group of Educational Institutions, Thambuchettipalayam. The personal contact of Fr. Thomas Aykara, director of CSR, Pariyaram, with Dr. Joseph V. G. was the reason for this arrangement. Fr. Cherian Thunduparambil CMI was appointed as the first priest-in-charge of the community by Dharmaram Rector.

In the last week of April 2011, due to some local objections Dr. Joseph V. G. demanded that the building be vacated, as per the instruction of Archbishop Bernard Moras. But by the grace of God, a shop was rented near Indus Valley School for the liturgical services. In June the Mass Centre was relocated to an apartment under construction (near the present Church). On 28 August 2011 Fr. Cherian Thunduparambil was transferred to Rome and Fr. Joy Arackal CMI (then a student of Canon Law) took charge as priest-in-charge. In September 2011 catechism classes also were started and that attracted many families to join the community. Dharmaram Community extended a generous hand and donated Rupees ten Lakhs to St Joseph Trust, T. C. Palayam. Later, after the settlement of some complicated disputes, the same place where the services started in March 2011 was purchased from Dr. Joseph V.G. On 15 August, 2013 Rev. Dr. Thomas Aykara CMI, Rector of Dharmaram College, blessed the Church and Rev. Dr. George Thanchan CMI, General Councilor for Evangelization, offered the first Mass.

Later, the Eparchy of Mandya was extended to Bengaluru region and Mar Antony Kariyil CMI was consecrated as its bishop on 18 October 2015. On 9 November,

2015 this Mass Centre was declared as parish by Mar Antony Kariyil CMI. Fr. Joy Arackal CMI was made its first parish priest. Later this parish was handed over to the Adorno Fathers at the instruction of the bishop of Mandya, Mar Antony Kariyil CMI.

9. Mary Matha Parish, Koramangala (2018)

Mary Matha Parish had its beginning as a ward under St Thomas Forane Church, Dharmaram in 1990. At the request of the families of Koramangala, it was Fr Job Myladiyil, Vicar of St Thomas Parish, Dharmaram, who approached the Franciscan Brothers of Sevasadan community and got permission to celebrate Holy Mass in their chapel for the Syro-Malabar Catholics. At the time of Fr. Anto Thekkudan, the Parish priest of St. Thomas, Dharmaram, on 16 May, 1993 at his request the Rector of Dharmaram College appointed Fr George Kochuparambil CMI as the priest-in-charge of Sevasadan (1993-1996). Afterwards Rev Frs. Paul Achandy (1996-1999), Joy Alapatt (1999-2000), Jacob Alackal (2000-2001), Antony Kalliath (2001-2004) and Jose Thachukunnel (2004-2009) served as priests-in-charge of Mary Matha Church. The Mary Matha Trust was formed in 2003 when Fr. Antony Kalliath was the priest-in-charge.

Fr. Sebastian Mullooparambil (2009-) served as priest-in-charge, assisted by Fr. Thomas Parayil (2008-). On 4 December 2013 the Mary Matha community under Mary Matha Trust executive body identified a plot of land for the church building in Koramangala 1st Block. The construction of the church started in June 2015 and it was completed and was blessed on 3 June, 2018. And on 3 June, 2018, Mary Matha Parish was established. At present Fr. Sebastian Mullooparambil and Fr. Thomas Parayil are Parish Priest and Assistant Parish Priest respectively.

10. St Mary's Parish, Kaggadasapura (2016)

The families belonging to the Syro-Malabar rite residing in and around Kaggadasapura, Vignan Nagar, Basava Nagar, LBS Nagar, Annasandra Palya, GM Palaya, Mallesh Palaya, Indira Nagar, Jeevanbhimanagar, Thippasandra, HAL and Marathahalli, wanted to have a Parish of their own. Fr. Sebastian Edathikavil, the Spiritual Director of the Eucharistic Centre at Resurrection Church, Indiranagar, Fr. Tomy Kattampally and Fr. Joshy Paramthottu, the Vicars of St Jude Church, Udayanagar, together with the lay representatives of those areas made a consultation.

In the first formal meeting held on 7 March, 2014, Fr. Mathew Koikara CMI, the Coordinator of Syro-Malabar Bengaluru Mission also participated. It was unanimously decided that the name of the proposed church will be "St Mary's Church Kaggadasapura". They also decided to form a Trust under the name "St Mary's Syro-Malabar Trust Kaggadasapura" to function formally. They had consultation also with the Apostolic Visitor, H.E. Mar Raphael Thattil. On 27 May 2014, the Trust was officially registered. On September 2015, Fr. Davis Panadan CMI was appointed as the priest-in-charge of St Mary's community.

On 18 October 2015 Bishop Mar Antony Kariyil CMI was installed as the second Bishop of the Mandya Diocese with its boundaries extended to Bengaluru. This

enhanced the realization of the dreams of Kaggadasapura community. In between Mr. C J Vincent approached Chemmanur Family and they readily agreed to provide space inside the Chemmanur Enclave for the liturgical services. On 10 November, 2015 Mar Antony Kariyil CMI made the official declaration of this Holy Eucharistic Centre and offered the first Holy Qurbana. In between a plot of land was offered by Mr. T J Peter to build a temporary church. The foundation stone was laid on 09 January, 2016 by Rev Dr. Mathew Koikara, Vicar General, Mandya Diocese.

On Saturday, 19 March 2016, the newly built church at St Mary's Centre was blessed and consecrated by His Excellency Mar Antony Kariyil CMI, the Bishop of Mandya. On the same day, the Centre was declared as a "Quasi Parish" by the Bishop of Mandya.

VI. Dharmaram College and Centres of Pastoral Service in Bengaluru

CMI Fathers from Dharmaram College have taken up services in many Eucharistic Centres of the Syro-Malabar faithful for their pastoral needs. Many of these Centres were later developed into independent parishes. Still there are others in the process of development and new ones emerge as the population in Bengaluru expands.

1. St Sebastian's Welfare Association, Indiranagar

St Sebastian's Welfare Association was founded in the year 1982 and Dr. Augustine Thottakkara, CMI was the priest-in-charge of that Eucharistic community. Archbishop Most Rev. Dr. Pakaim Arokyaswami granted permission to start Malayalam Mass and that was arranged in the Resurrection Chruch, Indiranagar. That became a convenient service for the families within the area of Byappanahalli, Michael Palya, Indira Nagar, Krishna Palya, Sadananda Nagar, G.M. Palya, Kaggadaspura, Mallesh Palya, C.V. Raman Nagar, Byarasandra and Krishanappa Garden. Association consisted of around two hundred and fifty families.

The Association organizes the Holy Mass in the Syro-Malabar Rite in Malayalam on Sundays and other important days. Organizing the feast of St Sebastian, recitation of the Rosary, retreats during Lenten season, house blessings by the spiritual director once a year, etc. are the main activities. Occasional catechetical and faith-formation programmes are also arranged.

2. St Sebastian's Association, Ashoknagar

St Sebastian Association, Ashoknagar, is one of the first Syro-Malabar communities established in Bengaluru. It was started under the leadership of Mr. N.P. Lazar, Mr. P.M. Varghese, Mr. P.T. Devassy and Mr. V. C. Varghese in the early 1940s, with the construction of a small chapel in Ashoknagar area in Bengaluru city.

Since 1940 the annual feast of St Sebastian is celebrated every year on the second week of January. In 2015 the Association celebrated its 75th Jubilee in a grand way.

Dharmaram fathers were taking care of the spiritual needs of this community with regular Eucharistic celebrations on Sundays and feast days and on other important occasions. Fr. Thomas Kunianthodath and Fr Antony Payyappally were the Priests-in-charge recently.

3. St Sebastian's Welfare Association, Ulsoor

In 1965 a group of fifteen Malayalee catholic families of Ulsoor came together to form a Malayalee Catholic Association. The main objective was to conduct the annual feast of St Sebastian solemnly. Parish priests of Lourdes church always supported them for their spiritual activities. In 1981 the Association extended it purview to nearby areas including Murphy town, Domlur and Indiranagar. In 1987 under the leadership of Fr. Job Myladiyil family prayer meetings were started on the second Sunday of every month. An attempt to develop a Syro-Malabar community and a centre with its own plot of land had to be dropped due to some resistance. At present, there are more than 250 families in this Association and its office is in Ulsoor. Right from the beginning CMI Fathers were serving this community for their spiritual and pastoral needs. Fr. Tomy Kattampally is the present director.

4. Other Developing and New Centres of Pastoral Care

Other than the above mentioned parishes and Centres, fathers from Dharmaram College also serve as chaplains of many other Eucharistic centres. They include the Military Police Chapel in Ulsoor, The MEG Military Chapel, Harsha Nursing College, and Oxford College, Christ University Campus Chapel, Kengeri, to mention a few. The educational institutions established by different CMI provinces also take care of some parishes in and around Bengaluru City, namely, Kristu Jayanti College, Christ Academy, Christ International School, Malur, Kannamangala in Nelamangala, etc. The Chapel of Dharmaram College still continues to render its pastoral service as a Eucharistic Centre.

5. Holy Family Association, Domlur

Fathers from Dharmaram Community have been helping continuously for about three decades the Holy Family Association based in Domlur. They have regular prayer meetings, celebration of important feasts like Christmas, Easter, etc. They have a major concern for helping the poor in the society. Fr. Alex Thannippara had been helping them as spiritual animator. At present Fr. Jose Nandhikkara is the director.

6. Pastoral Services as Chaplains in Convents

Fathers from Dharmaram render pastoral services to different convents, belonging to different rites that are around Dharmaram College. Such services were begun from the beginning of the CMI presence in Bengaluru. Many are regular chaplains, celebrating holy Mass, hearing confessions and giving exhortations and classes on monthly

recollection days, preaching annual retreats and rendering other assistances in their apostolate and formation programmes.

VII. Pastoral Vision and Mission of Dharmaram

Regarding the building up of the Church in Bengaluru, Dharmaram College had a very healthy ecclesial vision, ecumenical openness and pastoral availability. Dharmaram could providentially play a significant role in the fast and commendable growth of the Syro-Malabar Church organization and pastoral care in Bengaluru. Out of the 27 Syro-Malabar parishes in the city, including St Thomas Forane Church, CMI priests are in charge of 11 of them, and out of 23 Eucharistic and Prayer Centres 16 are run by CMI fathers and students from Dharmaram College. Other religious congregations also have taken models from the Dharmaram mode of pastoral care and developed parishes. Above all such developments are based on the strong and vibrant faith of the families of the Syro-Malabar rite immigrants in Bengaluru. Coming together of the families of different centres was the beginning stage of all developments in general. It is indeed out of their profound faith that they inherited from their Mother Church, Syro-Malabar Church in Kerala, especially, from their family traditions rooted in prayer and faithful ecclesial and sacramental life.

Dharmaram and the Syro-Malabar communities and centres in Bengaluru remain ever thankful to the support and assistance they received from the Latin Rite Parishes and communities in Bengaluru in the building up of the Syro-Malabar communities in the city. Such a development has paved the way for the extension of the Syro-Malabar Diocese of Mandya to Bengaluru and other civil districts. Some of the time-tested Syro-Malabar practices of Sunday Catechism in Parishes, Family prayer modes, public liturgical processions during Christian feasts, etc., have inspired the Latin Church faithful and institutions in Bengaluru as well. In an ecumenical sense, Dharmaram has been ecumenically active in improving collaboration and strengthening relationships with many non-Catholic Churches and denominations in Bengaluru. Dharmaram works in close collaboration with the Ecumenical Christian Centre (ECC), Whitefield (at present Dr. Mathew Chandrankunnel, CMI, is the Director of ECC), United Theological College (UTC), Bengaluru, etc., in order to create wider ecumenical arena of the Church.

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18

COLLABORATION BETWEEN DHARMARAM COLLEGE AND THE ARCHDIOCESE OF BANGALORE

Dr. Varghese Koluthara, CMI

From the inception of Dharmaram College, there existed a very cordial relationship between the Archdiocese of Bangalore and Dharmaram College. From the 1950s the CMI Prior Generals and Dharmaram College have continued to foster a close relationship with the archbishops of Bangalore and its clergy. On 1 June 1957, Rev. Dr. Thomas Pothacamury, the archbishop of Bangalore at the time, blessed the buildings of Dharmaram College and celebrated Holy Mass with the Dharmaram community.

(1) Pastoral Care of the Syro-Malabar Migrants

In 1982 Dharmaram took a new turn in the pastoral care of the Syro-Malabar migrants by establishing the first Syro-Malabar parish for the care of the Syro-Malabar faithful in the city. Archbishop Arokya Samy (1971-1986) entrusted that responsibility to the College. From that time, in the pastoral mission of the Syro-Malabar faithful, Dharmaram College has played and continues to play an important and fruitful role.

Fr. Jose Frank, was appointed as the first parish priest on 19th March 1983, on the day of the establishment of the parish itself. He worked effectively for the preliminary steps for erecting the parish. When he was transferred, Fr. Job Myladiyil took charge on 8 July 1984. A temporary chapel was constructed at St. Thomas Shrine and the pastoral activities were conducted both at Dharmaram Chapel and in the shrine. During Fr. Myladiyil's time, the Parish Council decided to construct a multipurpose auditorium as a permanent source of income and it was completed during his tenue. Dharmaram College consistently supported further for the developments of new parishes and centres in the city. The Dharmaram community immensely contributed to the speedy completion of the St. Thomas Parish Church under the leadership of Fr. Anto Thekkudan. The Parish Church was constructed on the land given by Dharmaram College, and it was blessed by Mar Varkey Vithayathil, the Apostolic Administrator of the Syro-Malabar Church on 15 February1998.

After this initiative, many parishes and centres were established for the pastoral care of the Syro -Malabar faithful in different areas of the city: Mary Matha Church,

Koramangala (1993); St. Sebastian's Parish, Anepalaya (1998); St. Kuriakose Elias Parish, Ejipura (1996); St. Francis Assisi Parish, Lingarajapuram (1998); St. Mary's Parish, Bommanahalli (1998); Holy Family Parish, Hongasandra (2003), St. Jude Parish, Udayanagar (2004), St. Alphonsa Parish, K.H. Double Road (2011); St. Mary's Parish, Kaggadasapura (2014) and St. Joseph's Parish, Thambuchettypalayam (2015). Our pastoral services continue to be rendered through St. Sebastian Welfare Association, Indiranagar; St. Sebastian Association, Ashok Nagar; St. Sebastian's Welfare Association, Ulsoor and Holy Family Association, Domlur, etc.

(2) Pastoral Concern and Support of the Archdiocese towards Dharmaram College

Many of the new undertakings of Dharmaram College were always carried out with the blessings of the archbishops of Bangalore.

Fr. Jonas Thaliath CMI (late Bishop Jonas Thaliath of Rajkot) envisioned blending sacred and secular education by initiating the idea of having Christ College on the Dharmaram College campus. As Dharmaram College was born from his dream, so, too, Christ College was his brain child. It was during the tenure of Archbishop Simon D. Lourdu Samy (1967-1971) that Christ College was blessed and inaugurated in 1969.

Archbishops of the Archdiocese of Bangalore were Pro-Chancellors of Dharmaram Vidya Kshetram (DVK) until the Syro-Malabar Diocese of Mandya was extended to the territory of Bangalore and the duty of the Pro-Chancellor was handed over to the bishop of Mandya.

Archbishop Emeritus Alphonse Matthias was a visiting staff of the Institute of Oriental Canon Law at DVK and gave classes on the role of the bishops and the dioceses for about five years (2002-2007). Moreover, while he was in office (1986-98), he would offer lectures on pastoral theology to the newly ordained priests of Dharmaram College for many years.

Msgr. T. Jabamalai also helped Dharmaram College in her pastoral initiatives when he was administrator of the Archdiocese.

Archbishop Ignatius Pinto (1998-2004) gave talks to Dharmaram College community and remain obliged whenever he was invited. Archbishop Bernard Moras (2004-2018) continued to promote the growth of Dharmaram College in her various initiatives. Msgr. S. Jayanathan offers classes for our postgraduate students on pastoral administration and serves as a member of the DVK Senate.

(3) Helping in the Tribunal, the Archdiocesan Conciliation Committee and the Senate

In 1997 Archbishop Alphonse Mathias wrote to Rev. Fr. Domitian Manickathan, the rector of Dharmaram College and to Prof. Dr. Thomas Aykara CMI, the president of Dharmaram Vidya Kshetram, asking them to make available the services of Dr. Varghese Koluthara CMI, a canonist, for the Metropolitan Marriage Tribunal as one of the judges. It was when Fr. Dr. Varkey Vithayathil CSsR, who had been serving on the Archdiocesan Tribunal, was appointed the Apostolic Administrator of the Syro-Malabar Church. The authorities of Dharmaram College and DVK joyfully gave the permission for Dr. Varghese Koluthara to help on the Tribunal every Thursday, where he continues to serve as a judge until today.

In 2013 Dr. Varghese Koluthara was also appointed as the chairperson of the first Conciliation Committee of the Archdiocese of Bangalore, constituted by Archbishop Rev. Dr. Bernard Moras, for helping the archbishop in handling the contentious cases of the archdiocese as and when he requested. The tenure of this office was for two years.

Dr. Thomas Aykara, the then rector of Dharmaram College, and Dr. Mathew Koikara were also nominated to the Council of Priests (Senate) in 2013. They continued to serve in the Senate until the new Diocese of Mandya was extended to Bangalore in 2015.

Conclusion

By the providence of God, all through the years of its existence, Dharmaram College and its allied units have been able to collaborate and co-operate in a positive and healthy manner with the Archdiocese of Bangalore in serving the people of God.

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PART FOUR

LIFE, GROWTH AND FLOWERING OF ECCLESIASTICAL EDUCATION

19

SECOND VATICAN COUNCIL AND DHARMARAM COLLEGE

Dr. Shaji George Kochuthara, CMI
Dr. Jose Chennattussery, CMI

Dharmaram College was founded in 1957, and the Second Vatican Council began in 1962. However, from 1959 (January 25) when the Council was announced by Pope John XXIII, the whole Church was breathing the spirit of the Council. Thus, it can be rightly said that from the initial years of its existence, Dharmaram College had imbibed the spirit of the Council.

There are various events which directly relate Dharmaram College to Vatican II. Events like the "Church in India Today" seminar are particularly significant when we think about Dharmaram's relationhip with Vatican II and the Indian Church. However, the impact of Vatican II on Dharmaram cannot be limited only to those events. We can find the influence of the Council and its reception in the theological vision, life-style and many initiatives taken by Dharmaram College. From the beginning Dharmaram had a unique theological vision. This was consolidated and reinforced especially during the first decades after its foundation. Most of the staff members who joined Dharmaram during those years had their higher studies in Rome when the preparations for the Second Vatican Council were going on, or when the Council sessions were held. Thus, they had a direct experience of the Church 'opening its windows' and 'breathing fresh air.' Many of those staff members played an important role in shaping the destiny of Dharmaram, and their vision, to a great extent, was formed by the Council. In fact, the definition for theology given by Bishop Jonas Thaliath, the visionary of Dharmaram, namely, "*Fides querens harmoniam vitae*," was inspired by the vision of Vatican II.[1]

It is important not only to consider the contributions made by Dharmaram to reinforce the spirit of Vatican II in the Church, especially in India, but also to understand the reception of Vatican II in the theological vision and life of Dharmaram. We shall first consider some of the specific contributions like the "Church in India Today" seminar, and subsequently highlight some other initiatives and the reception of the Council.

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[1] See "His Vision of Theological Formation," *Dharmaram Pontifical Institute Annual. Jubilee Souvenir 1957-1982*, Bangalore: Dharmaram Pontifical Institute, 1982, 32-33.

1. Church in India Today Seminar[2]

This seminar was conducted from May 16 to 25 May 1969 by the CBCI to rejuvenate the Indian Church imbibing the spirit of Vatican II. Two years of preparation were undertaken for this seminar at various levels. Dharmaram played a key role in this seminar, since Dharmaram was chosen as its venue. Fr Jonas Thaliath was a member of the Steering Committee of this seminar. Later he was also elected to its Resolution Committee. About 600 delegates from all over India took part in the seminar. Besides hosting this seminar, the active involvement of Dharmaram gave it the opportunity to imbibe more profoundly the spirit of the Council and its implications for the Indian Church. One of the unique contributions of Dharmaram, the Indian Liturgy, was celebrated on 23 May 1969, for the participants of the seminar, and it was highly appreciated by them. This also brought Dharmaram to the forefront of inculturation in India following the Council. Fr Joseph Pathrapankal, who was involved in the local organisation of the seminar recollects that the seminar "endeavoured to create a climate of change and the will to change and to break away from the past and its complacency, from backward looking, ineptitude and undue dependence on foreign resources."[3] He particularly points out that the seminar gave the Indian Church the momentum to develop an Indian theology focusing on inculturation and dialogue in the context of religious pluralism.[4] Considering the history of Dharmaram, we can rightly say that these became integral dimensions of the theological vision of Dharmaram.

2. Translation of Vatican II Documents into Malayalam

One of the unique contributions that Dharmaram made was the translation of the Vatican II documents into Malayalam. The translation included notes and comments prepared by the members of the staff and students. The first edition came out in 1967. In 2012, the 10th edition of this translation was published. Until recently, this was the only Malayalam translation of the complete documents of Vatican II. The teachings of Vatican II became accessible to those in Kerala and Keralites elsewhere mainly through this translation. Moreover, the work undertaken for the translation gave

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[2] *History of Dharmaram College: A Living Legacy of Integral Formation 1957-2017*, ed. Thomas Vithayathil *et al.*, Bengaluru: Dharmaram Publications, 2017, 77-80; Joseph Pathrapankal, CMI, "The Response of the Indian Church to Vatican II: 'The Church in India Seminar (1969),'" in *Revisiting Vatican II: 50 Years of Renewal, Vol. I: Keynote and Plenary Papers of the DVK International Conference on Vatican II,* ed. Shaji George Kochuthara, Bangalore: Dharmaram Publications, 2014, 159-167.

[3] Pathrapankal, "The Response of the Indian Church to Vatican II: 'The Church in India Seminar 1969,'" 163.

[4] Pathrapankal, "The Response of the Indian Church to Vatican II: 'The Church in India Seminar 1969,'" 163-165.

the students and staff members of Dharmaram an opportunity to study in depth the documents of Vatican II, and thus to receive its spirit more profoundly.

3. Theology of Religions and Inculturation

One of the most notable contributions of Dharmaram has been in the field of the theology of religions. This was particularly under the influence of Vatican II. Of the various contributions of Dharmaram towards a theology of religions, perhaps the most significant and far-reaching one was that of the Centre for the Study of World Religions (CSWR): "Motivated by the spirit of Vatican II and assimilating its spirit of openness," in 1971 Dharmaram constituted this new centre "to enhance the studies in world religions, especially in the context of India."[5] The centre organised regular Sunday lectures on religions and interreligious dialogue for many years, besides seminars, conferences and lectures by internationally reputed scholars and short-term courses on Indian religions and culture for foreign students. In 1975, CSWR launched the publication of a quarterly, *Journal of Dharma*, *Dharmaram Journal of Religions and Philosophies*. It has been doing a wonderful work, publishing articles by scholars from India and abroad, especially on interreligious philosophy and theology, and it has often been acclaimed as the most important Indian journal in the area of theology of religions. Later, an extension centre of the CSWR was started in Rome in 1977, namely, the Centre of Indian and Interreligious Studies.

Inculturation was in the very blood of Dharmaram from the beginning. In fact, the name "Dharmaram" (Garden of virtues, that is, of the Sacred Heart of Jesus) reflects this spirit of inculturation. This was further strengthened by the theological vision of Vatican II. As mentioned above, Indian Liturgy was another initiative of Dharmaram. It was indeed a very bold step towards inculturation, receiving the spirit of Vatican II. Although it was celebrated during the 'Church in India Today' seminar, and later for some time on the campus, due to various reasons this could not be continued for a long time. However, various attempts at inculturation became part of the Dharmaram charism.

The Dharmaram chapel, the construction of which was completed in 1975, is another typical example of the theology of religions of *Nostra Aetate*. The artistic symbols of the chapel is a synthesis of Hindu religious vision, Christian theology, and the resurrection theology of the Syro-Malabar Church: it represents the theology of religions in the Christian understanding. A tile-mosaic of Christ in the posture of the supreme Guru is placed on the wall in front of the chapel. The cross at the centre of the sanctuary is an artistic representation of the St Thomas Cross. The left panel on the sanctuary wall, with symbols of the various religions and the Holy Spirit on the top of those symbols,

[5] *History of Dharmaram College*, 86.

represents the theological vision that all religions are inspired by the Spirit. On the right panel we find the praying Christ, who unites unto himself the whole humanity that consists of different cultural traditions, scientific and technological progress, etc. Besides showing that Christ is the fullness of all revelation, this panel also shows the Vatican II vision, found particularly in *Gaudium et Spes*, that considers science and technology not as enemies of faith, but as integrated into Christ the Supreme Wisdom. The balcony rails also represent symbol of various religions and traditions. On the wall of the chapel, peacocks on both sides of the St Thomas Cross are depicted, representing the St Thomas Christian tradition.[6] Without any doubt we can say that Dharmaram chapel is a creative and unique artistic representation of the theology of religions of Vatican II. Even today it may not be easy to find such bold representations of interreligious theology in a chapel, especially in a seminary chapel.

4. International Conference, "Revisiting Vatican II: 50 Years of Renewal" (31 January – 3 February 2013) and Publications

On the occasion of the Golden Jubilee of the Second Vatican Council (1962-1965) an international conference, "Revisiting Vatican II: 50 Years of Renewal" was organised from January 31 to February 3, 2013.[7] The conference envisaged a profound, sincere and critical reflection on the impact of the Second Vatican Council on the universal Church, with a special focus on the Asian Churches. This four day conference was organized by DharmaramVidya Kshetram (DVK), under the aegis of *Asian Horizons: Dharmaram Journal of Theology*, in collaboration with the following event partners: *Pontificio comitato di scienze storiche*, Vatican; Federation of Asian Bishops' Conferences (FABC); Faculty of Theology, Katholieke Universitet, Leuven, Belgium; Catholic Theological Faculty, University of Tübingen, Germany; St. Augustine's College, Johannesburg, South Africa; *Fondazione per scienze religiose Giovanni XXIII*, Bologna, Italy; Universal Church Division, Diocese of Rottenburg-Stuttgart, Germany; Institut Catholique de Paris, France.

About 400 scholars from different countries participated in the conference. All the students and staff members of DVK also participated full time in the conference. Thus, altogether there were about 1100 participants. The conference was solemnly inaugurated on 31st January 2013, by Zenon Cardinal Grocholewski, the prefect of the Congregation for Catholic Education, Vatican. The inaugural session was presided over by Mar George Cardinal Alencherry, the Major Archbishop of the Syro-Malabar

[6] For a detailed understanding of the artistic symbols in the chapel, see Jose Nereparampil, "Artistic Symbolization in Dharmaram Chapel," *Journal of Dharma* 7, 2 (April-June 1982) 217-231; See also *History of Dharmaram College*, 90-95.

[7] For more details of the conference, see "Revisiting Vatican II: 50 Years of Renewal — International Conference, 31 January – 3 February 2013," *Asian Horizons* 7, 1 (March 2013) 7-17.

Church. Archbishop Bernard Moras (Bangalore), and Rev. Fr Jose Panthaplamthottiyil, CMI, the Prior General, gave messages during the inaugural function.

The valedictory function was presided over by Rev. Dr George Thanchan, CMI, the Vicar General of the CMI Congregation. Oswald Cardinal Gracias (Secretary General of FABC, the President of CBCI and the Archbishop of Mumbai) was the Chief Guest. Archbishop Patrick D'Rozario, CSC (President, Bishops' Conference of Bangladesh) also addressed the gathering.

The conference was organised under the leadership of Fr Saju Chackalackal, CMI, the President of DVK, and Fr Thomas Aykara, CMI, the Rector of Dharmaram College and the entire staff members and students of Dharmaram. Fr Shaji George Kochuthara and Fr Benny Nalkara worked as convenors. Most of the sessions were conducted in the auditorium of Christ University. Fr Thomas Chathamparambil, the Vice-Chancellor of Christ University and the fathers of Christ University and Christ Schools extended their wholehearted support. The conference was indeed an occasion for Dharmaram to re-visit the Council and to imbibe more profoundly the spirit of the Council and its message for today. The entire Dharmaram community was involved in the various phases of preparation for the conference and its organization. One of the most striking features of the conference was its international character. The conference was an occasion to experience the global character of the Church, listening to scholars from different parts of the world and interacting with them. Papers by renowned scholars of reputed institutions from various countries, active participation of other scholars, bishops and major superiors, and enthusiastic collaboration and participation of the students of DVK made the conference a unique experience. The conference was a great contribution of Dharmaram to the universal Church on the occasion of the Jubilee of Vatican II to re-live the experience of the Council. But, more than that, it was a God-given opportunity for Dharmaram to revitalize its theological vision and mission in the spirit of Vatican II. Selected papers of the Conference were published in three volumes.[8]

From 2012 to 2015, *Asian Horizons, Dharmaram Journal of Theology* dedicated eight issues to the study of Vatican II documents: "After 50 Years:Reflections on Vatican Council II" (6, 3, September 2012); "After 50 Years: Divine Revelation; Sacred Liturgy" (7, 1, March 2013); "After 50 Years: Being a Church in the World" (7, 3, Sept 2013); "After 50 Years: Catholic Eastern Churches" (8, 1, March 2014); "After 50 Years: Dialogue with Other Churches; Dialogue with Religions" (8, 3, Sept 2014); "After 50 Years: Ongoing Renewal of Moral Theology" (9, 1, March 2015); "After 50

[8] *Revisiting Vatican II: 50 Years of Renewal*, ed. Shaji George Kochuthara, Bangalore: Dharmaram Publications, 2014 (Vol. 1), 2015 (Vol. 2 & 3).

Years: Apostolate of Lay People" (9, 2, June 2015); and "After 50 Years: A Vision for the Church of the Future" (9, 3, Sept 2015).

A workshop on the "Impact of *Orientalium Ecclesiarum* on the Eastern Catholic Churches in India" was conducted from 4 to 6 September 2014, to commemorate the 50th year of the promulgation of *Orientalium Ecclesiarum*. Fr Francis Thonippara was the convenor of the workshop. The papers presented at the workshop were published in an edited volume.[9]

To promote studies and scientific research on the Second Vatican Council, a Centre for the Scientific Study of Second Vatican Council was established at DVK in 2017. Fr Francis Thonippara is the director.

Concluding Remarks

The above mentioned are just some of the contributions that Dharmaram made to continue the legacy of Vatican II, receiving its Spirit into its vision and mission. There are many other things that could be mentioned, though the limited scope of this paper would not allow a detailed description of them. Fr Mathias Mundadan points out that Dharmaram's initiative to enrich ecclesiastical studies with the "human touch of social, behavioural sciences" through the establishment of Christ College (1968) on the same campus was motivated by the Vatican II experience.[10] From the beginning, Dharmaram had an openness to various cultures, traditions and languages, and this was reinforced by the theological vision of Vatican II. Similarly, Dharmaram has an ecumenical outlook inspired by the spirit of Vatican II, realized in its collaboration with institutions like United Theological College, Ecumenical Christian Centre, etc. Above all, Dharmaram continues the Vatican II legacy of reading the "signs of the times," "interpreting them in the light of the Gospel" (*Gaudium et Spes*, 4), and responding to them critically and creatively.

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[9] Francis Thonippara, (ed.), *Revisiting Vatican II: OrientaliumEcclesiarum after Fifty Years*, Bengaluru: Dharmaram Publications, 2016.

[10] Mathias Mundadan, "Dharmaram Patrimony in Theological Education," in *Christian Leadership: The Shifting Focus in Theological Education*, (ed.), Antony Kalliath, CMI, Bangalore: Dharmaram Publications, 2001, 31.

20

POST-VATICAN LITURGICAL INCULTURATION IN INDIA: CONTRIBUTION OF DHARMARAM COLLEGE

Dr. Louis Malieckal, CMI

Introduction

The late Fr. Gerwin Van Leuwen, O.F.M, who was closely associated with the NBCLC and its Post-Vatican liturgical movement from its beginning until the year 2000, gives an assessment of it. He shows that a serious effort was made to implement the thrust of the Council's vision of liturgical inculturation, and also points out the efforts made specifically by the Roman Rite in India towards developing an Indian Order of Mass, which was later beset with controversial issues.[1] As the Council's vision of *aggiornamento* (renewal and adaptation) was aimed at the whole Church comprising all the Rites in it, the Oriental Rites in India, especially the Syro-Malabar Rite, also began to consider the question of liturgical inculturation. Composition of new liturgical texts was an essential part of the immediate post-Vatican liturgical renewal movement. Even in an official Roman document we read: "Texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be necessary."[2]

It was in such a context that attempts to compose new anaphora(s) began to be considered by the Indian Church. In a letter of the Sacred Congregation for Divine Worship addressed to the Chairman of the CBCI Commission for Liturgy dated April 25, 1969, mention is made thus: "The proposal to compose a new Indian Anaphora in collaboration with experts in different fields is most welcome."[3] Accordingly, the three Ritual Churches in India went about the task, but differently, in accordance with their particular perceptions of the matter.

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[1] Gervin Van Leeuwen,OFM, "Liturgy in India after Vatican II", in Paul Puthanangady Ed. *Church in India After the All India Seminar, 1969: An Evaluation,* YESU KRIST JAYANTI, 2000,PP. 243-269

[2] See *Introduction of the Congregation for Divine Worship*, No. 43, quoted in D.S. Amalorpavdass, *Towards Indigenization in the Liturgy*, NBCLC: Bangalore (no date), p. 47 (Hereafter Amalor, *Indigenization).*

[3] See Amalor, *Indigenization*, p. 48.

1. The Historic Event of All-India Seminar 1969: Its Impact on Inculturation

Soon after the promulgation of the Council's *magna carta* on liturgical renewal and adaptation (*Sacrosanctum Concilium* – hereafter SC), there was a lot of ferment growing in the Catholic Church all over the world. In India, too, a lot of thinking and talk at various levels went on for quite some time, though nothing concrete was put forward by anybody. The general trend could be assessed from the CBCI commission for Liturgy, stated in the year 1968:

> "There is no more discussion as to whether we should adapt or not; adaptation has to be done and there is no need to prove it. The whole problem is first of all how to go about it; secondly, what is to be adapted; and thirdly how far we can go in the process of adaptation."[4]

It was a time of huge preparations in the whole Church of India in view of the proposed National Seminar on the "Church in India Today."[5] High on the agenda was naturally the theme of liturgical inculturation. And here, of the three questions mentioned above the most crucial one was "how to go about it" as far as the starting of the programme was concerned.

It was in such a situation that a group of staff and students of Dharmaram College, Bangalore, set themselves to the task in response to the Council's vision of a possible 'radical adaptation in the liturgy' (SC 40) and in support of the declared policy of the CBCI Commission for Liturgy in favour of inculturation. At a time when many of the bishops favourable to this matter were still groping in the dark on "how we must go about it," the leadership given to it by His Eminence the late Joseph Cardinal Parecattil of happy memory, who was at that time president of the undivided CBCI of all the three Ritual Churches, is worth remembering. His efforts in this direction for over two decades are well known and documented.[6] No one in the Syro-Malabar Church dared to take the risk of scandal and criticism in the absence of some guidelines to follow. The Cardinal himself was waiting for light from anywhere. Certainly he advised and encouraged individuals who approached him for light, for permission. Individuals here and there in the Latin Church were trying out something, without giving it much publicity. The NBCLC was just beginning to function and the late Fr. Amalorpavdass,

[4] Cf. *Word and Worship*, Bangalore, Dec. 1988, p. 158 ; see also Amalor, *Indigenization*, p. 26

[5] It was a huge gathering in which more than 600 participated - cardinals, bishops, priests, sisters, brothers and a good number of lay people. The main venue was Dharmaram College and St. John medical college. The different areas of Church renewal – education, communication, pastoral, social, evangelization, liturgy and so on were under discussion, deliberation and decision-making.

[6] Cardinal Parecattil, *Syro-Malabar Liturgy As I See It (Malayalam)*, publ. by Fr. Abel, EKM,1987, trans. by K.C. Chacko; Mathias Mundadan, *Cardinal Parecattil: The Man, His Vision and Contribution*, Star Publ., Alwaye, 1998; Louis Malieckal, "Liturgical Inculturation in India: Problems and prospects of Experimentation", *Jeevadhara*, July , 1988, pp. 279-292.

its founder director, had not yet given shape to any Indian prayer model but was only seriously thinking about it.

2. Towards an Indian Order of Holy Eucharist: Dharmaram Contribution

It was under such circumstances that a small group of staff and students at Dharmaram, which included this writer, as well, under the leadership of Fr. Mathias Mundadan, the Professor of Church History and Master of Students of Dharmaram, with the blessings and encouragement of the late Cardinal Parecattil, set themselves to the task of giving shape to something like an "Indian form of worship." The first attempt was a simple one in the form of 'para-liturgy' or 'Bible Service' that was getting currency in those days after the Council.[7] This was done in an entirely novel manner, using worship signs, symbols and gestures congenial to the local culture and with such spontaneity and devotion that the participants of the celebration were highly impressed. It evoked spontaneously the cultural sensibilities of the participants and therefore became able to resonate deeply with the spiritual message of the celebration. Many of the so-called 12-point adaptations,[8] which were soon to be formulated by Fr. Amalorpavdas for the CBCI Liturgy Commission and later proposed by CBCI for implementation in different dioceses according to the discretion of individual bishops, had actually been anticipated in that pioneering celebration.

When this simple 'Indian form' of para-liturgy was celebrated in Dharmaram during the forthcoming CBCI meeting, the bishops were highly impressed by its originality. Perhaps they probably had a feeling of having seen what they were looking for. Among those who spoke words of high appreciation were the two Cardinals Valerian Gracius and Joseph Parecattil. It was then presented at the request of Fr. Amalorpavdas in NBCLC on the occasion of the AILM (All India Liturgical Meeting) of January 1969. The response of those liturgy experts showed that they were not only impressed but were also provoked to try out similar models.[9]

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[7] The occasion was the Rector's Day, when the late Dharmaram visionary Bp. Jonas Thaliath was rector.

[8] See Amalorpavdas, op.cit. pp. 31-53, where we have first the letter from Rome permitting the use of the proposed new symbols, gestures and postures, which mentions also the said 12-points of adaptation (pp. 31-33); then we have a "Commentary on the First Stage of Adaptations in the Liturgy" (pp. 33-36); next we have explanations of the 12-points of adaptations(pp. 36-44) and finally introduction to the 2nd, 3rd and 4th phases of adaptation (pp. 44-53).

[9] I still remember what one of the big shots of that assembly told us who conducted that service: " Please wait let us also come." This comment clearly shows that the Latin Church had not yet made any concrete step so daring till that time in the direction of liturgical inculturation.

2.1. Setting up a Team and its Committed Work

Soon after the CBCI meeting at Dharmaram, Cardinal Parecattil, then President of CBCI, asked Fr. Rector of Dharmaram to entrust to a select group of staff and students the task of preparing a complete order of the Eucharist in the Indian style in view of the forth-coming All-India National Seminar on the "Church in India Today" in May 1969.[10] Accordingly, the group set to work, studying the Eastern/Indian character of the *Qurbana* (Holy Eucharist), Hindu ritual worship, bhajan singing and Vedic prayer-recitation, classical Indian music, etc. For this purpose the deacons together with Fr. Vineed got special permission to stay for a few days in the famous Vinoba Bhave's Ashram, Brahmavidyamandir, in the Diocese of Chanda, Maharashtra.

Our stay in that Ashram, sharing meals with the Ashramites, doing the house-work (*Ashram seva)*, praying with the inmates, listening to the way they recited prayers and chanted bhajans, and above all trying to understand the Hindu world-vision through reading and discussing with them, we got the confidence to venture upon the task of shaping an Order of the *Qurbana* in the Indian style and idiom. From the very beginning the prayers, hymns and the music were conceived in tune with the South Indian, and particularly, the Kerala language and culture. It was based on sound principles of adaptation, keeping in mind the recommendations made by the II Vatican Council.[11]

From the Vinoba Bhave Ashram the team moved to Carmel Vidyabhavan, Pune, where Fr. Sylvester was rector of the CMI Study House. It was there that the team completed the work of formulating the text of the *Qurbana*, writing the hymns and composing the music. While the text was drafted mainly by Fr. Vineed, this writer did the writing of the lyrics (Malayalam text) and composing the music of most of the hymns. For composing the music of a few hymns, we had to depend on an outsider, Bro. Pinto, from De Nobilee College, Pune. The rest was borrowed and adapted by this writer from Hindu bhajan singing and temple music.[12]

2.2. The Draft Text and Its Salient Features

The new text of the Eucharist thus prepared was Indian, Eastern and Christian all at once: Indian in its language, signs, symbols, gestures and postures, music, recitation

[10] The team consisted of seven members: Frs. Mathias Mundadan, Francis Vineed (Indologist) and Sylvester Pudussery (liturgiologist); Seminarians (Deacons) - Prsasanna Bhai, Abraham Thuruthumali, Varghese Kottoor and myself (Louis Malieckal).

[11] SC 23.

[12] Just for one example: The famous bhajan *Om Jagadisvara Sadapi Chinmaya ...* is a Hindu temple hymn in pure Sanskrit, which was adapted and Christianized by this writer for our purpose. And it seems to be one of the oldest Christian bhajans still very popular at least among those who love indigenization.

and the whole prayer-atmosphere; Eastern, following basically the structure of the four-fold 'inclined prayers' (*Gehanta*) of the Addai-Mari anaphora text, modified/ adapted to the Hindu mode of worship; and Christian, because it was conceived as far as possible, in continuity with the essential elements of the genuine Judeo-Christian liturgical tradition. At the same time it expressed the Christian thanksgiving in forms and thought-patterns harmonious with the Indian culture. In writing the hymns, wherever possible, the inspiration of the Vedic texts had been imbibed and incorporated. In the prayers, the cosmic vision of Hindu worship was blended with the historical dimension of the salvation mystery in and through Jesus Christ.

2.3. The All-India Prospects of the Dharmaram Text

The text thus prepared was in use for several years in the Liturgical Centre of Dharmaram College from 1969 to 1974 in hand-written form. During this period it underwent several revisions and adaptations in language and rites,[13] while it continued to be celebrated in a select group at Dharmaram. An English version of it was made in view of presenting it at the IV All-India Liturgical Meeting (AILM-IV) organized by NBCLC, from 2-8 Dec. 1973. "It was then unanimously decided that this Indian Order of the Mass would be adopted by the CBCI Commission for Liturgy and be widely circulated for further experimentation and be submitted to the Catholic Bishops' Conference of India for their approval for use in the whole of India, common to all the three Rites."[14]

It was later printed for private use (*pro manuscripto*) in the same year 1974, when this writer was the director of Dharmaram College, Liturgical Centre (1969-75) until he left for higher studies in Louvain.[15] Copies of it were supplied on request to some formation houses and liturgical experimentation centres, including Kurishumala ashram. In most places the text later went into disuse and hence gathered dust perhaps due to the so-called 'prohibition from Rome.'[16] However, it is heart-warming to

[13] In this period of experimentation, revision and re-writing of text and composing more music between 1969-1974 , several seminarians who were associated with the Liturgical Centre had been very helpful. Some of them became ordained later: Frs. Thomas Kochumuttam, Thomas Kandathil, Cherian Kunianthodath, Jose Kuriedath and others.

[14] Amalorpavdass, *New Orders of the Mass for India*, NBCLC, 1974, p. 63.

[15] It may be noted that this Liturgical Centre, being run with the explicit permission of Dharmaram authorities, was an animation centre in general, where different meditation methods, prayer models, bhajan singing, etc., were being practiced in which students also with proper permission would come to participate. Original publication in Malayalam is thus*: Bhārata-sabhakyoro-pūjākramam,* Dharmaram Liturgical Centre (*Pro Manuscripto*), 1974.

[16] The prohibition referred to here is a letter from Cardinal Knox , Prefect of the Sacred Congregation for Divine worship. On the grounds of this letter, communicated through the CBCI Chairman of the Commission for Liturgy, the CBCI Standing Committee published on 20 Oct. 1975 the following: "Until and unless the CBCI gives its explicit approval, the use of the above two (viz., The Indian

see that in the Kurishumala Ashram, Kerala, it continued to be used for week-day celebrations. However, recently when a revised computer- typed version of this Mass came out, with Malayalam and English texts side by side and with the publisher's own Introduction, he seems to have forgotten the original source of the Mass text. He has made no acknowledgement of the Liturgical Centre, Dharmaram College, which was the original publisher of the text. Interestingly he claims that he has introduced in this Indian anaphora "the structure of the Anaphora of St. James" and then he adds that "Our Indian Liturgy is thus related to the Church of Jerusalem, which holds pride of place in the Syrian Liturgy." I am surprised at this claim of the publisher, because, if anything, the structure had been inspired that was by the anaphora of Addai-Mari, as this was used by the Syro-Malabar Church in the late 1960's when this text was composed by us. But no explicit quotation or structural dependence can be claimed in this composition from that of St. James. In fact, the central prayer (*anaphora*) is a unique synthesis of Eastern (East-Syrian) and Western, Hindu and Christian conception of 'sacrifice' or Divine worship. What the Kurishumala publisher claims may be due to the affinity between West Syrian and East Syrian thought and language.[17]

Concluding Remarks

If the Council's programme of *aggiornamento*, "updating" of the Church was concerned with all the areas, structures and institutions, certainly the most visible and vibrant aspect was inculturation in general and liturgical inculturation in particular, especially in the Third World countries. Hence, from the beginning the Indian Church was caught up with the program, which was evident in the preparations, celebration and implementation of the historic National Seminar", "Church in India Today", as was explained in these pages. All the three Rites in India were involved, although at different levels of earnestness and enthusiasm. As Cardinal Parecattil was fired with the Council's idea of indigenization, naturally the Syro-Malabar Church, at least those who like him thought that in the liturgy the signs and symbols, gestures and postures had to be truly indigenous, that the prayers had to breathe in the spirit and flavour of the local culture, took great interest initially in the process of liturgical inculturation. But soon this ferment subsided and almost died out mainly because of the letter of prohibition from Rome, communicated by the CBCI Standing Committee, as noted

anaphora and Readings from non-biblical Scriptures in the Liturgy) is forbidden to all, whether in private or in public, even in authorized centres for experimentation." See Amalorpavdass (Ed.), *Report of the Fifth All-India Liturgical Meeting*, NBCLC: Bangalore, 1977, p. 14. (Hereafter Amalor, *Report*. For a slightly different version of this prohibition see Puthanangady, op.cit. pp. 252f emphasis added).

[17] For the full text (in English) see Francis Kanichikattil, CMI, *To Restore or to Reform?* Dharmaram publications, Bangalore, 1992, Appendix (I) pp. 139-161, and for its original Malayalam text see Appendix (III) pp. 177-201. Moreover what is given in Appendix (II) is the text of the Indian Order of the Mass prepared by NBCLC. There is also an Appendix (IV) which contains a Malayalam text called Bharathiya Puja published by the Ernakulam Liturgical Centre.

above. Unfortunately, it was misunderstood as well as misinterpreted. The context of the letter was the proliferation of *Anaphoras* (Eucharistic Prayers) brought out in some of the countries in the West, like France, Belgium, Germany, etc., freely interpreting the Council's idea of liturgical renewal based on SC 37-40. Fr. Amalorpavdass, after mentioning this letter adds, "While this letter forbade for the time being the use of the Eucharistic prayer for India even in experimentation centres, experimentation in those centres could continue with the rest of the new orders of the mass."[18] As Dharmaram was an 'authorized liturgical centre' as already explained above, and since its scope was much broader than the mere making of an Indian order of the Mass, it could have continued to function, with the blessings of the authorities concerned, following the example of their predecessors.[19]

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[18] Amalor, *Report*, p. 104.

[19] The allusion here is to Frs. Mathias Mundadan, Jonas Thaliath, John Chethimattam and others. Fr. Chethimattam, however, because of his great devotion and loyalty to the hierarchy of the Church, was constrained in openly supporting the centre so that he may not displease the watchful eyes of some higher Syro-Malabar Ecclesiastical authorities.

21

DARSANA PHILOSOPHATE: A LOOK INTO THE PAST AND FUTURE

Dr. Thomas Kochumuttom, CMI

I. Introduction

1. *Future, Past and Present*

I am to share my thoughts about the future possibilities of Darsana, the CMI mission philosophate. It is a characteristically Christian concern, because for the Christians the present is based on the future. The hope of the future glory is the incentive to face the present challenges. All the same, there should be continuity with the past. There should be a constant effort to recapture and renew the original inspiration, and taking lessons from the past experiences, one should remain committed to "today's troubles" (Mt 6:34) in view of the future. This is the dynamics of the reflections I would like to present in this paper: trying to look into the future of Darsana on the occasion of the Silver Jubilee of its foundation in 1983, as an offshoot of Dharmaram vision of formation.

The original inspiration obviously was the contextualized training of the congregation's missionary candidates. I remember having spelt out the orientation of the formation imparted in the institute as "Indian, rural and missionary." That meant a greater emphasis on the religious and philosophical heritage of India, the simple and austere lifestyle of the Indian villagers, and the missionary commitment. The students had to be exposed to and challenged by the philosophical schools and traditions as well as the religious ideals of our country, to be able to adopt and adapt themselves to the cultural heritage of India, and to accept the villagers' simple and hard life-style, maintaining the family spirit of a *guru-kula* with personal relationships and a sense of freedom with responsibility; the principles of openness and simplicity should be their personality traits; they must also be sensitive to the missionary needs and issues of North India.

Academic rigour was to be insisted on, while avoiding rigidity of routine programmes and arrangements. The students were to be involved in the running of the house and the process of decision making. Manual labour and village exposure programmes were to be regular features. Visits of missionaries from the field and their interaction

with the staff and students were encouraged, and even organized from time to time. Study tours to the mission stations and personal contacts with the missionaries and the locals were part of the academic schedule. Literary and cultural activities as well as sports and games also had due place and importance in the training programme.

The religious and spiritual formation of the students was taken care of by means of personal guidance and conferences, liturgical and sacramental life, personal prayer and study of books on spiritual theology. There developed also a very positive and edifying mutual relationship with the parish, the neighbouring religious communities and the villagers. It was as if we were a single family, and the fond expression "Wider Darsana", comprising all those communities and people came into vogue. It was certainly a matter of Christian witness.

I am happy that the original inspiration has been followed and the initial orientations maintained. The appearance of Wardha and Sawangi and even of Darsana has considerably changed, but the basically rural and Indian mind, I feel, is retained, and Darsana continues to foster the missionary concern. However, there is much more to achieve, miles to go and dreams to realize. I am pretty sure that Darsana is set to grow and develop structurally into a big institution both in physical and academic dimensions. I understand that plans are already under consideration to put up more buildings for newer academic studies and other departments and programmes, both theoretical and practical. An ambitious project with a revised and enlarged syllabi, is being proposed, involving huge amounts of money and personnel, which we can reasonably be confident, will duly come. We should, however, be on our guard to maintain and foster the quality of the training and formation we impart to the students: they should excel in academic matters and the spiritual life. Authentic and integrated persons rooted in Christian faith and committed to the mission should come out of Darsana year after year. This is not merely a matter of investment of money and personnel but God's power at work in and through all the involved people, the formators and formees alike. They should, therefore, consciously and decidedly remain open and available to the Spirit of God. The future of Darsana, therefore, is a question of Spirit-filled and Spirit-controlled staff and students, letting the same Spirit permeate the atmosphere and "blow where it chooses" (Jn 3:8).

2. *Integrated Growth*

I remember a reflection we shared on the opening day of Darsana's second academic year (1984-85). It was based on two texts from St Luke's Gospel:

> The child grew and became strong, filled with wisdom; the favour of God was upon him (2:40); As Jesus increased in wisdom and in years (in stature) and in divine and human favour (2:50).

These texts clearly present the integral growth of Jesus: as the years passed, he grew physically in stature and strength, mentally in wisdom, and spiritually in favour both divine and human. This should be the model of personality development we aim at and achieve through the formation programmes. But conditions of growth are different on three levels. For the bodily development all that is required is proper food, sufficient rest and regular exercise. With these, the body grows even without one's awareness of it. For mental development, however, a deeper application of the intellect, attentive study of lessons, and personal reflection and concentration of mind are required. Still more conscious efforts, deeper concentration and application of mind are required for spiritual growth. This involves maximum personal effort and deliberate spiritual practices like prayer, meditation, austerity and acts of faith, hope and charity in real life. Nothing can be expected to take place in the spiritual life without the person's conscious and free efforts, while on the physical and mental levels the process is rather unconscious and mechanical.

This applies also to an institution, where, too, the development has to be integral on all three levels: physical, mental and spiritual. Its structural growth requires only the investment of money and manpower; the academic growth is a matter of more personal commitment and mental discipline on the part of the staff and students, and the spiritual growth for the most part depends on their personal integrity and application. It is possible that we can get too preoccupied with and complacent about the physical and structural growth, overlooking the academic and still more the spiritual aspects of it. The result would be an institution with huge and well-furnished structures and impressively articulated programmes, but academically impoverished and spiritually handicapped.

II. Threefold Orientation

My suggestion is let there be a renewed and concerted effort to pursue the original vision and orientation. By way of recalling them and re-dedicating ourselves to their continued and deeper realization, we may consider the following aspects of Darsana's life: the village culture, the Indian-ness and the missionary commitment.

1. *Village Culture*

The village culture does not mean unscientific and anti-developmental attitudes, but certain basic values of life. It was while living in Jagdalpur during the years 1994-96 that I came to understand the meaning of village culture. Jagdalpur, as we know, is part of the formal Bastar District, in the new state of Chattisgarh. It is a tribal region, and as such, the people there are very poor and illiterate and deprived of many of the advantages of modern science and technology. But they have two beautiful things to their credit: life in touch with nature and life in touch with one another. They are born in

mud-houses, and live in them all their life. Although made of mud, the houses are neat and tidy and are adorned with the traditional drawings and decorations which have a beauty of their own. Neatness and orderliness are the hallmark of tribal villages, unlike the case of the other Indian villages. For living they depend on natural resources, and for food they have fruits, roots, nuts, leaves and grains which they either cultivate or get from nature. Thus they depend on nature, and, as a result they have a good feeling towards the nature and treat the mother earth with love and respect. Finally, when they die they are buried in the same soil.

The second value in the village culture is the people's life in touch with one another. Going to a village, you may enquire from anybody there; he or she will tell you all about all the others. They all know each other personally by name, their whereabouts, source of income and the way they spend it, their problems and concerns, their joys and sorrows. The entire village is like a single family so that anything happening in one house is felt by all others as if it happened in one's own house. For example, at the birth of a child in one house, they all feel they have a newcomer; the death of anybody in the village is mourned by all the villagers, and the funeral is a collective responsibility and ritual. Similarly, a celebration such as a wedding feast in one house is invariably a village festival with the result that there is so much food there would be no need for cooking in the other houses for a week or so. Indeed they are a people transparent to one another, and mutually supporting and personally concerned about each other.

The contact with nature and the personal relationships are things that are fast disappearing from the cities and towns today. Even in our small towns the people are hardly in touch with nature and one another. From their vehicles the people step into their carpeted homes or apartments where they have all things that are artificially made and mechanically provided, and they lead a life totally insulated and isolated from nature and the rest of humanity. As a result, they tend to have underdeveloped and psychologically imbalanced personalities. In the village culture, however, the people are protected against these dangers.

The twofold relationship with the nature and other people necessarily generates and promotes still another value, namely, the contact with God through prayer. The dependence on the nature invariably makes the villagers sincerely prayerful. For example, even after working hard on the farm, they know that for the success of the agriculture they are in need of sufficient rain at the right time, which certainly is not in their power. So spontaneously they turn to God in prayer. It is commonly observed that they begin the cultivation with a special prayer service, and have prayer at every stage of its growth, and finally the harvest becomes a thanksgiving festival! They are thus in constant contact with God, humbly and earnestly praying for his help.

Their mutual love and support also put them in touch with God. We may recall Jesus' promise that where two or more of us are united, he would be present. He also taught that the forgiveness of one another's sin is a necessary condition for God's forgiveness. St John emphatically states: "Those who say, 'I love God', and hate their brothers or sisters, are liars, for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen" (1Jn 4:20). All these point to the fact that the villagers by virtue of their dependence on God and love for the nature and one another are prayerful. Their understanding of God and their religious practices may not stand the test of sophisticated theology, but in their own simple way, they are deeply religious and sincerely prayerful and are favoured by God. Thus, the three virtues of eco-spirituality, mutual love and prayerfulness constitute the village culture which should be integrated into the life in Darsana, as was originally envisaged.

2. *Missionary Commitment*

The missionary commitment is another orientation of Darsana life that should be sustained with renewed enthusiasm and resolve. That would means there must be first of all a sense of mission on the part of the students as well as the teachers. Let not the programmes of Darsana, academic or otherwise, be considered a mere routine procedure and still less a necessary evil of life. They are certainly in view of a lofty mission: the realization of Christian ideals and values in one's own life and in the society at large. It is not merely the imparting and taking in of certain information that is intended, but the effective formation of persons, who will in turn be instrumental in the establishment and spreading of the kingdom of God, which is "not food and drink but righteousness and peace and joy in the Holy Spirit" (Rom 14:17), in the hearts of the people and in their society. They shall equally be eager to proclaim in earnest the good news of the Kingdom with Jesus Christ as the Lord and God in it. We may keep in mind St. Chavara's distinction between "learning merely for information leading to clarity of thinking, and that for information leading to devotion and love. The latter, indeed, is the sure means of spiritual progress and perseverance in it" (*Letters,* VII/8).

The missionary commitment demands from the Darsana community a deep awareness of the Indian context in which the Good News is to be proclaimed. The mission we undertake should be a response to the needs of the people concerned and not an *a priori* abstract preaching unrelated to the ground realities. Hence, not merely theoretical knowledge but also the personal experience of the context is required of the missionary so that he or she can respond to the real needs and concerns of the people. Thus the philosophical and allied courses and programmes in Darsana should be contextualized and prepare the students eventually to go for contextualized theology and in due course to the field as promoters of the Kingdom of God.

i. Challenges of Religious Pluralism

We can rightly think of a threefold context of our country which should be regarded the point of departure for the academic and other aspects of the formation of candidates: the religious pluralism, the multicultural heritage and the socio-economic conditions of life. In tune with the Church's post-Vatican attitude of openness to and understanding of the other religions, the students should be prepared and well-equipped to be dialogue-partners with their members. In addition to giving class-room courses and textual studies on the non-Christian religions and their philosophical systems, the students should be exposed to and challenged by the various religions in their real life-situations, and they should be given exercises in responding to the philosophical and religious questions raised by the members of these religions. The guiding principles in this regard may be what can be called the Vatican II's policy statement:

> The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless, often reflect a ray of that truth which enlightens all men. Yet she proclaims and is duty bound to proclaim without fail, Christ who is the way, the truth and the life (Jn 14:6). In him, in whom God reconciled all things to himself (2Cor 5:18-19), men find the fullness of their religious life (NA 2).

The students should be effectively trained to discern and make their own the true and holy elements in the Indian religions, to sincerely respect their teachings and practices, including those that are not in agreement with the Church's own teachings and practices, and to recognize in them the reflection of the rays of the one Truth that enlightens all people. At the same time they must be able to proclaim unambiguously Jesus Christ, the Way, the Truth and the Life. On the one hand, the students should be open to "whatever good or truth is found among them [the other religions] which is considered by the Church to be a preparation for the Gospel and given by him who enlightens all men that they may at length have life" (LG 16). On the other hand, they should remain committed to the gift of Christian faith, and urged by the love of Christ to proclaim him as God and Saviour. They should know the art of striking a balance between commitment to their own faith and openness to the non-Christian religions and philosophies. “Let them sincerely acknowledge, foster and promote the cultural, social, moral and spiritual values in the other religions in a spirit of prudence, charity, collaboration and dialogue” (NA 2).

ii. Cultural Heritage

With regard to the country's cultural heritage, Darsana should more resolutely own, assimilate and promote it. Darsana's original inspiration to adopt and adapt to the country's culture should never be lost sight of, but vigorously be followed up and

realized with ever increasing success. Following the challenging example of Jesus Christ, who, in view of the mission he had undertaken, emptied himself of the glorious form of being equal to God, and wholly and whole-heartedly assumed the humble form of a human to redeem those to whom he was sent; we must take pains to empty ourselves of whatever other cultural forms of life - including the style of thinking, feeling and doing - we may have inherited from elsewhere, and in their place wholly and whole-heartedly assume our country's cultural forms of life. Water which does not have a shape of its own should necessarily takes and does take the shape of the container. Similarly, as we are convinced, faith, although it is above all cultures, should necessarily adopt a culture to express itself. All cultures being equally valid for this purpose, for us in India, it should be expressed in the noble culture of our country, proudly adopting it, we would be respecting and enriching it while asserting our identity as Indian Christians. Thus we are able to contribute creatively to the growth and development of the Church and State. A beautiful passage from the apostolic letter of Pope John Paul II, *The Church in Asia* (21), gives us clear directives in this respect:

> In the process of encountering the world's different cultures, the Church not only transmits her truths and values and renews cultures from within, but she also takes from the various cultures the positive elements already found in them. This is the obligatory path for evangelizers in presenting the Christian faith and making it part of the people's cultural heritage. Conversely, the various cultures, when refined and renewed in the light of the Gospel, can become true expressions of the one Christian faith.

iii. Socio-economic Conditions

The socio-economic conditions of life in our country is the third context in response to which the formation programmes are to be planned and executed. It is true that of late the country has made great strides in economy and gained an enviable position in the international affairs. Even so the fact remains that the country lies mostly in the poor villages, and that multitudes of people are still poor and illiterate, and victims of unjust and oppressive socio-economic systems and structures' and of corrupt and superstitious practices. This is and should be a matter of urgent concern at all levels of formation: religious, philosophical and theological. *The Church in Asia* (32) states:

> In the service of the human family, the Church reaches out to all men and women without distinction, striving to build with them a civilization of love, founded upon the universal values of peace, joy, justice, solidarity and freedom, which find their fulfillment in Christ.

As the Second Vatican Council said memorably:

> The joys and hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and

> anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts (GS 1).

The Church in Asia then, with its multitude of poor and oppressed people, is called to live a communion of life which shows itself particularly in loving service to the poor and defenseless.

In Darsana, the philosophical and other considerations should effectively respond to the hard realities of poverty, illiteracy, exploitation, social inequalities, oppressive structures and systems, and the superstitious and unjust conditions of life. Care should be taken that the staff and students while discussing such issues do not remain exclusively on the theoretical level, but are exposed and even challenged by the real experiences of the people so that the conclusions they arrive at and the remedies they propose are not only logically consistent but also practical and really liberative. The students should be encouraged and trained to get involved in the developmental and liberative programmes of the Church and the State.

3. Indian Identity

The Indian orientation of Darsana should be realized more in dialogue with the lifestyle of the poor. Let there be conscious and insistent efforts to stick to the genuinely Indian ideals of simplicity, openness, spontaneity, personal relations, freedom coupled with responsibility, austerity, hard-work, peace, tolerance, non-violence, love and respect for nature, love of silence and contemplation, detachment, compassion for all beings, filial piety towards parents, elders and ancestors, and many others, as beautifully enumerated in *The Church in Asia* (21). In this regard two models were proposed right from the inception of Darsana: the ancient *guru-kula* system and the comparatively recent *ashram* way of life. In both cases what stands out is the style of life holding on to certain values.

i. Guru-kula Model

In a *guru-kula* - the family of the *guru,* where the child is taken and left for the period of formal training and education - the *guru* is the central figure, whose guidance is believed to be decisive and indispensable for a successful life in all its dimensions: physical, mental and spiritual. He is the mediator between God and human beings. Ultimately God himself is the true *guru (sad-guru),* while the human guides, being his representatives, are *kārana-gurus* (instrumental guides). God the *sad-guru* deals with the disciples *(sishyas)* not directly but through the instrumental guides. To be qualified as a *karana-guru* one should be a *Brahma-nishṭa* (abiding in God) and an *avatāra,* one in whom God makes his presence felt, and as such, anybody listening to him, listens to God himself, and has, therefore, the assurance of being 'taught by God himself' (Jn 6:45).

The disciples in a *guru-kula* should consider themselves and behave and be treated by others as members of the family, and hence, are formally called *antevāsins* (insiders). Consequently, they have the freedom of the family members, which should be coupled with a sense of responsibility as well. They should do things spontaneously, not out of fear or any sort of constraint, and be ready to share the responsibility of all that happens in the *guru-kula,* the achievements as well as failures; they should also share the joys and sorrows of one another, and feel responsible to behave themselves as members of the family and not do anything that would bring disgrace or spoil its name.

The second requirement is that the disciples should do *guru-śuśrūshā,* usually understood as at the service of *guru.* But it does not mean merely the help rendered to the *guru* in his domestic and personal needs. The word *śuśrūshā* literally means "desire or readiness to listen to". Thus the essential part of the service to the *guru* is that one is ready to listen to him and translate his message into life. In doing so, one should have *śradhā,* the disposition that the disciple is expected to have in relation to the *guru. Śradhā* means "application of mind" or "paying attention." Attentive listening is, therefore, the *guru's* demand from the disciple. Unlike the attention paid to the other human speakers and teachers, that given to the *guru* should be such that the disciples would accept all that the latter would say, no matter whether it is intelligible or not, pleasant or unpleasant. It is one's total and unconditional self-surrender at the feet of the *guru.* Involved here are the unshakable trust and faith in the person of the *guru* and the disciple's personal love for him.

In Darsana the *guru-kula* of Jesus the *Sad-guru,* the students as well as the members of the staff are his disciples, enjoying the freedom of family members, with a deep sense of responsibility, eager to listen to and be guided by his message in a spirit of unwavering trust and faith in and love for him. The members of the staff, however, even as they are themselves disciples, also have the role of representing to the students Jesus the *Sad-guru,* and, therefore, are instrumental *gurus.* They should therefore, qualify themselves for this by abiding in Jesus who abides in them (Jn 15:4), and by being each a medium of his presence and action to the students. They should be genuinely spiritual and Spirit-filled persons.

ii. Ashram Style

The other model for the Indian style of life in Darsana is that of an *ashram,* an increasingly popular phenomenon in India. Being more a style of life, it is open to all people irrespective of caste, creed, gender, age and nationality. Similarly, men and women of all states and walks of life may be drawn to this style of life. In fact, the pioneers of this movement, in its present form, were Gandhiji, Vinoba Bhave, and

some others. Soon the non-Catholic groups of Christians started opening *ashrams.* Gradually, the Catholics, too, as individuals and as small groups, began experimenting with *ashram* life.

The paradigm of the *ashram* is all the more relevant for Darsana as it is situated in Wardha where the original *ashrams* of Gandhiji and Vinobaji are still maintained. There are two principles governing the *ashram* style of life: openness and simplicity. The following quotation from an article of mine in the *Third Millennium* [IV (2001) 3, 80-83], presents them briefly:

> By openness is meant that there is nothing either in the persons or in the house or in the personal rooms, if any, that others should not come to know and understand. There is nothing that should be hidden from others. With regard to the persons, all their thoughts, words and deeds are such that they can be shared with all others alike. It does not mean that the house and the rooms should not have shutters and locks. Instead, the point is that one is ready to open them for anybody to come in and see the things and arrangements there at any time. One does not also have to go about making known to all others what one thinks and plans to do, but one should not have any hidden agenda that cannot be shared with others, or accounts that cannot be disclosed to others. Apart from confidential matters, professional and personal, one should have nothing to hide from others, which demands real courage of solid spirituality based on a clear conscience before God. It amounts to utter honesty and transparency, sincerity, and straightforwardness.
>
> Simplicity is just the other side of the coin. Where there is openness of the kind we have described, there is also simplicity. One is simple when one is the same inside and outside. One means what one says, and says what one does. One is really what one claims to be. There is complete integrity between one's thoughts, words and deeds. Opposed to duplicity and complexity, simplicity means genuineness, the state of being just what the thing should be, without any admixture, and as such it is the same as purity. A thing is said to be pure when it is not mixed with anything else. For example, milk is pure when it is not mixed with water and gold is pure when it is not alloyed with any other metal. Similarly a person is simple when s/he is not a mixture of one thing in thoughts, another thing in words, and yet another thing in deeds. S/he is just what s/he should be and claims to be, and pure in intentions. Such people are reliable and credible. Simplicity is also reflected in one's behaviour, articles of use, the house and surroundings. One may have, and should have lofty ideas and deep thoughts; however, one should have a simple way of conceiving, expressing, and even realizing them in life. As a result, s/he becomes very humble, approachable and available so that even the little children go to her/him without fear of anything, at any time and any place. With regard to the articles of use, s/he is satisfied with the least quantity and the most ordinary quality, and prefers things got from nature to artificially made ones. The house too is simple in structure and architecture, with very ordinary and natural surroundings.

Thus, when applied to Darsana, the *ashram* style of life would obviously mean a community of staff and students, who, on the one hand, are open to one another and the people, having nothing to hide, and, on the other, simple in thoughts, words and deeds, and, therefore, available and approachable. Through their authentic lives they credibly proclaim the Gospel message of sincerity, simplicity and love, and effectively counter the consumerist and market culture.

III. Conclusion

In conclusion, Darsana can reasonably be proud of its glorious 25 years of existence true to the original inspiration of contextualized formation and the founding orientations stressing the rural culture, missionary commitment and Indianness. In all humility Darsana can feel that she has succeeded to a great extent in pursuing her original inspiration and orientation, even as she should realistically confess the human failures and shortcomings. Taking stock of the situation in all its dimensions, encouraged by the achievements and the Lord's blessings thus far, and learning from the past experiences, let us look forward to the fuller realization of the same inspiration and orientation. All that we said in terms of the threefold orientation would amount to recapturing the ideal of the early Christian community and realizing it here and now:

> Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need (Acts 4:32-36).

All our efforts to develop Darsana structurally as well as academically should be in view of realizing this ideal.

We may recall Blessed Chavara's thoughts about education, particularly seminary education, which is perennially relevant:

> A Doctor of the Church, St Ephrem teaches of education as the opening of a different eye. Just as without the bodily eye people cannot see the physical objects, so without education they cannot see the spiritual world and God who dwells in it. While the former are physically blind, the latter are spiritually blind. The Christians in our Kerala are among the spiritually blind. As a result, although they have been Christians from early times, they don't yet have saints of their own flesh and blood. As our Lord has warned, if the blind leads the blind, both of them will fall into pit… To avoid this danger, we should open a seminary *(Letters,* IX/2).

Let Darsana be a seminary where teachers of spiritual vision impart education that opens the spiritual eyes of the students, who in turn will guide the people in the right path. St. Ephrem's fond expression for faith is "luminous eye", which for St. Chavara is *hṛdaya-kannu* (“heart's eye” (*Dhyāna-sallāpankal,* p. 24; also Ephesians 1:8), and the *Bhagavad Gītā* (11:3) describes spiritual vision as *divyam chakshuh* (“divine eye”). I pray and wish that Darsana may keep her “divine eye”, the “heart’s eye”, or the "luminous eye", ever wide open to enjoy God's *darśan* and make it available for all others.

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22

DHARMARAM AND SAMANVAYA
The CMI Legacy of Priest-Missionary Formation

Dr. Sebastian Elavathingal, CMI

On the Diamond Jubilee of Dharmaram College, a retrospect of the past 60 years brings to light the various milestones of its glorious history. Dharmaram has inherited the CMI legacy of priestly, religious and missionary education and formation. Its efforts and achievements in this field can be traced back to the origins of the CMI Congregation at Mannanam and its venerable Founders. A gradual, but consistent evolution of this legacy is evident in the realization of the Samanvaya contextual theology formation.

1. A RETROSPECT

Going back to the wellsprings of the tradition of CMI clerical formation, we find that Fr. Thomas Palackal, one of the Founders, was already a recognized teacher (*malpan*) among the Syrian Christian clergy. "Fr. Palackal's ideal that religious houses should be also places of theological studies and formation was well accepted and put into practice so as to be considered integral to the Congregation's life and ministry. It is also remarkable that in the course of time, Fr. Thomas Porukara and St. Chavara too, following the example of Fr. Palackal, shouldered the responsibility of training the religious and diocesan clergy; both were officially approved as *malpans* of the diocese, while Bl. Chavara, besides being the rector and professor in the seminary at Mannanam, focused his attention on the systematic theological formation of the clergy as a decisive factor in the reform of the Church, which he undertook and accomplished."[1] In 1918 the programmes of seminary formation were consolidated, and a common seminary, named after the Sacred Heart of Jesus, was established in Chethipuzha. From that moment onwards the Congregation began to develop a vision of her own with regard to seminary formation.

Responding to changing times the common study house was transferred to Bangalore in 1957 and renamed *Dharmaram*. In the words of Fr. Kochumuttom: "The transfer of the central study house, which was renamed *Dharmaram*, from Chethipuzha

[1] Fr. Thomas Kochumuttom, "CMI Mission Theologate Samanvaya: Recollections and Reflections," presented in *Samanvaya Samaroh* on 18th February 2006 at Bhopal.

to Bangalore in 1957 and the re-organization of its programmes in line with the contemporary theology and spirituality were, indeed, a leap in the Congregation's history, and were not only the response to the needs and challenges of the time, but also the opening of new avenues and fields of ministry beyond the boundaries of the state of Kerala. It was once again a clear proof of her potential to revise and organize the clerical formation programmes to suit the new conditions of the Church's life."[2]

2. NEW THRUST ON MISSION

With the opening of the Chanda Mission in 1962, the Congregation received greater missionary impetus, which was further intensified by the opening of other mission territories in different parts of the country. A new formation programme with insertion and integration into the socio-cultural, interreligious and pastoral contexts of Indian life was envisaged under the auspices of Dharmaram, after prolonged consultations of scholars, experienced missionaries and formation personnel of the Congregation. The inauguration of Samanvaya in Jagdalpur in 1994 was a daring step to carry out the new theological education programme in view of preparing "shepherds with the smell of sheep", as Pope Francis would put it in one of his homilies[3].

The conceptual process in the realization of Samanvaya expressed the collective will of the Congregation to respond effectively to the emerging pastoral and missionary challenges in India. A context sensitive, dynamic theological reflection was felt as the demand of the times. Therefore, Samanvaya was conceived as a "movement" with academic programmes for action and reflection. It was "a movement for *samanvayam*, integration of faith with life, the text with the context and the class room with the field."[4] It is in tune with the original vision of the CMI Founding Fathers. They had pioneered a pastoral approach of caring for the holistic growth and welfare of the Christian community and the Kerala society at large. There was no area of human and social development, which they ignored in their pastoral vision and action. This tradition was consistently maintained in the Congregation in the subsequent years of its growth. The human and social concerns were reflected also in the formation of the members of the Congregation. In the changed conditions with the new challenges of mission, these concerns were seen from a broader perspective to include in its ambit the Indian *realia*. In the conception of Samanvaya the Congregation is evidently motivated by this broadened vision.

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[2] Ibid.

[3] Pope Francis, Homily in Saint Peters Basilica on Holy Thursday, 28 March 2013; See http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130328_messa-crismale.html - accessed on 11-01-2917.

[4] D. Varayilan, "Theology on Wheels: A Movement for Samanvayam," in *Theology on Wheels, A Movement for Contextualized Theological Education*, Festschrift in honour of Dr. Louis Malieckal, CMI, Edited by Davis Varayilan (Delhi: ISPCK), 2011, p. 1.

3. SAMANVAYA METHOD OF THEOLOGISING

The achievement of Samanvaya is in developing a method of "doing" theology with "action and reflection," in response to the given contexts of life.[5] It is different from the classical method of learning theology from textbooks and applying it to life-situations. The procedure of contextual theologizing begins with a conscious insertion into chosen life contexts. The insertion points, where the Samanvaya students are sent to gather experience, represent a cross-section of Indian life. They are the rural context, which exposes various social questions, the interreligious context which demands dialogue of faith and spirituality and the pastoral field, which awakens the sense of pastoral commitment and motivation for a shepherd-like leadership. The "action" experiences are accompanied by methodical reflection, which leads to a critical unserstanding of the contextual issues. Finality of this active and reflective process is attained in creative expressions of action, art and spirituality.

For the effectiveness of exposures and experiences, the contexts must be "confronted" face to face. It must be a conscious exercise, which makes one "present" to the given context. A sharpened power of observation is a prerequisite for reflection. Factual narrations of the observed data can activate memory and clarify thoughts. The participatory method of learning and teaching, in which the students actively participate in explaining their experiences and raising questions is an integral procedure of this method.

The movement from observation to reflection takes place as the students try to raise some essential questions out of the observed facts. In contextual theological formation, the sensitivity of the students can be measured in their ability to raise questions. Such essential questions go beyond the particular experiences and seek to explore the mystery of human life, which is manifested in different contexts of life. The theological dimension of the reflection emerges, when the answers to the existential questions are sought in the light of the Word of God and other sources of theological inspiration such as the teachings of the Church and the Church Fathers. Hence contextual theological reflection presupposes an intense study of the Word of God along with contextual experiences.

4. THREE TRAJECTORIES OF THEOLOGICAL REFLECTION

Jesus preached the Kingdom of God addressing the human exigencies in all areas of life and awareness. There was no area of life which was not enlightend by the Good News. Jesus' social concern for the poor, the downtrodden, the sick and the marginalized of society is evident in his interventions on various occasions of his ministry (Lk 4:18-

[5] See S. Elavathingal, *Samanvaya: Contextualized Theological Formation - A CMI Initiative* (Bhopal: Samanvaya Theological College), 2009.

19; Mt 25: 31-46; Lk 14:13). He identified himself with the lot of the weak and the depressed. Jesus confronted not only social issues, but also the religious practices of his time (Mt 23:1-39; Lk 11:42-52). His critical stand against the misuse of religious traditions shows the need of reviewing and renewing religiosity in the light of the truth and and the spirit (Jn 4:23-24). He recognized the signs of true faith even in the heathen folks (Mt 15:11-28; Mt 8:5-13). It would mean that faith is a journey towards ever greater realizations. In the multi-religious context of India, it is a theological task, which is to be taken seriously. Jesus's mission finds its fulfilment in his role as the true shepherd (Jn 10:11-18). The pastoral commitment of Jesus for his flock is the unceasing source of inspiration for priests and missionaries who are entrusted with the role of leadership in community building. Formation means acquiring shepherd-like qualities and becoming true pastors in the proper sense of the term.

Imbibing the spirit of Jesus and learning from his method, the Samanvaya formation programme envisages three trajectories of theological action and reflection. They are supposed to lead the candidates to the final goal of a holistic formation. In the first Theology year, the theme is "God and the World". Theological action and reflection begins in the cosmic landscape of creation. It is the *locus* of divine self-revelation, in which the human partner is introduced to the elementary language of a divine-human dialogue. In the second Theology year, the theological theme is "Christ and the Human". Accordingly, the theological search is directed to a greater understanding of the person of Jesus Christ who, as the Way, Truth and Life, answers the human dilemma. The human condition has been the basic concern of all spiritual seekers from time immemorial. It is this awareness that makes the interreligious and intercultural context challenging to theological minds. In the third and fourth Theology years, the pastoral and missionary concerns emerge, as the candidates of theological formation begin to define their identity as shepherd-leaders. The theological theme of this stage of action and reflection is "The Spirit and the Church," which brings to focus the dynamics of proclaiming the Gospel and the growth of the people of God.

5. THEOLOGICAL EXPRESSIONS

The contextual theological endeavour consists in explaining experiences and revealing their God-given meaning. At the same time, it is an effort to interpret the Word of God to make it relevant to particular contexts of life, giving it the flesh and blood of human experiences. Contextual theology helps the Word incarnate here and now. Experiences become parables which contain the message of the Kingdom of God in concrete terms. It is the method of theologising employed by Jesus himself. He explained the Kingdom of God in terms of life experiences, rather than with concepts.

Theological reflection cannot end up as a purely intellectual exercise. Since it is basically a faith experience, it has to involve the whole person. It has to affect the subjective consciousness of the theologian as a sensitive and emotional person.

Contextual theological reflection by its very nature demands personal involvement and commitment; it cannot be impassionate and insular. A theologian's awareness has to be awakened by cosmic, human and divine realms of reality. The finest expression of this holistic awareness is prayer. Theology finds its most beautiful expression in worship. The insight of Oriental Theology which underlines worship as the source of faith and theology (*lex orandi, lex credendi*) is the basic principle of a creative theology. Worship is to be seen as the consummate expression of the creative spirit. It is to be followed as the pattern for all other creative expressions of theology.

Developing a theological language proper to the context is necessarily a creative task, which theologians have to undertake in order to make faith experience relevant as well as effective. This task demands an experiential knowledge of the culture, language, wisdom, world-view, arts and myths of the people with whom, by whom and for whom theologizing is done. Considering the Indian cultural and religious background, such a language won't be definitely a conceptual one, but a poetic and artistic one. We have the model of Jesus before us. He communicated the message of the Kingdom of God in parables, stories and examples of everyday life experiences.

6. DHARMARAM: CUSTODIAN AND PROMOTER OF THE CMI LEGACY

In the past 60 years, Dharmaram has been the custodian and promoter of the CMI legacy of priestly and missionary education through the academic excellence of Dharmaram Vidya Kshetram (DVK). The theological fermentation in Samanvaya in diverse contexts of Indian life is today seen as an expansion of the growing CMI academic culture. It need not be restricted to the spatial circumscription of a single campus, instead it can reach out as a movement to new areas of research, reflection and specialization. Here we find the spatial and temporal extensions of the same intellectual tradition, which is carried over as a characteristically CMI heritage. Samanvaya represents the growth and continuation of the CMI legacy of priestly and missionary formation entrusted to Dharmaram and its academic organ DVK. Through its mediation, DVK is in a position to explore and experiment new methodologies of learning and teaching, introduce new materials into the curriculum and confront emerging questions of theological importance. This has broadened the perspective and brightened the prospects of DVK with its particular traits of theological formation. As Fr. Thomas Aykara proposes in his paper on Dharmaram - Vision and Mission: "Theologising at DVK should focus on the entire human existence in its concreteness and address itself to the social, religious and cultural dimensions of the Indian reality that we are... This has been the ever cherished mission of DVK to play a key role in shaping a new form of theologising that is basically congenial to the Indian genius and essentially faithful to the teachings of the Church."[6]

[6] Orientation Talk "Dharmaram: Vision and Mission" in the Live-Together of DVK and Dharamaram Staff on 11 July, 2003 at Bangalore.

23

DHARMARAM AND INTER-FAITH DIALOGUE
Historical-Theological Deliberations on the Growth of Dharmaram with Special Reference to Inter-faith Dialogue

Dr. Augustine Thottakara, CMI

1. Introduction

Inter-religious dialogue or inter-faith dialogue is one of the very important works of Dharmaram. Dharmaram is known to the outside world as the greatest champion of inter-religious dialogue. As has already been mentioned above, the CSWR (Centre for the Study of World Religions) and its journal *Journal of Dharma* were, are still, great instruments and channels of dialogue.

The greatest protagonist and the most ardent advocate of dialogue is undoubtedly Prof. Dr. John Britto Chethimattam. Through his books, articles, speeches and conferences, he relentlessly and powerfully promoted and supported dialogue. He is really the true and dedicated representative of the efforts of Dharmaram in the field of inter-religious dialogue. The following deliberations on dialogue are based on the works and experiences of Prof. Britto.

Father Britto has written extensively in the spheres of philosophy and theology and allied subjects. One of the favourite themes about which he spoke with gusto and on which he wrote with predilection is undoubtedly inter-religious/inter-faith dialogue. Father Britto definitely is known in the wider world outside more as an Indian philosopher par excellence and as an ardent advocate of inter-religious dialogue, dialogue especially in the multi-religious and multi-cultural context of India, than anything else.

Perhaps the very last article Father John Britto Chethimattam wrote before his unexpected departure from us was "Christian Dharma in the Pluralistic Context of India." He wrote this article at my request for a book that I wanted to edit, but, which, unfortunately has not yet materialized. This article definitely gives in a succinct and precise manner the main tenets of his philosophy of inter-faith dialogue, and his vision and views about religious plurality in the world.

Karl Jaspers, in his book *The Origin and Goal of History*, speaks of an axial period in the history of humanity, namely, the period around 500 BCE. Great spiritual masters, philosophers, prophets and religious leaders appeared in this age in different parts of the world and changed the collective consciousness of the people as far as religiosity, spirituality and cultures were concerned. This period inaugurated new and distinguished religious paths, spiritual movements and cultural trends. Thus, Zoroaster appeared in Persia, Confucius and Lao-tze in China, the Upanishadic philosophers, the Buddha and the Mahavira in India, the prophets Elijah, Isaiah and Jeremiah in Israel, and Socrates, Plato and Aristotle in Greece. Great world religions, important systems of philosophies, and new cultural circles, originated in this axial period. A process of individualization and separation of religious consciousnesses and cultural movements occurred in this age. According to Jaspers, the origin of Christianity and Islam are to be traced to the transformation that took place at this time in Israel.

Ewert Cousins believes that we are living now in a second axial period. In this axial period there is a coming together of all cultures and religions. A collective and global consciousness is emerging that tends to unite the entire humanity.[1] The individual religious consciousnesses now realize the need of community, communion and recognition, and these diverse religious traditions strive for mutual acceptance, respect and enrichment through dialogue. In spite of the bitter conflicts between religious groups in different parts of the world, the dialogical encounters between religions are also steadily growing. Intense activities are underway, especially in Christian camps, to understand the tenets and practices of the faith of the other and to enter into friendly dialogue with them[2]. Father Britto, too, subscribes to these two axial periods in his article mentioned above.

2. Inter-religious Rapport in the Past

(i) Between the first and second axial periods, the relationship between religions, especially the attitude of the Church to other religions, was not always healthy and happy. Very often antagonism, enmity and exclusivism were the feelings and

[1] Cf. Ewert H. Cousins, "Interreligious Dialogue: The Spiritual Journey of Our Time", in M.D. Bryant & F. Flinn, *Inter-religious Dialogue*, New York: Orbis, 1992, pp. 3-7.

[2] Francis Clark has compiled an *Interfaith Directory*, in which he lists about 700 very important organizations, groups and institutions, which promote and propagate inter-religious dialogue. As the author himself confesses, this directory is not complete or exhaustive. One could imagine the enormous amount of activities that are going on in this field. Study and research of inter-religious dialogue had already grown into an important branch of Christian theology. In recent years hundreds of books have been written on different aspects of inter-religious dialogue. There exist a few books exclusively dedicated to the bibliographies on inter-religious dialogue. The Institute of Missiology, Missio, Aachen has published recently one in its *Theology in Context* series. Cf. *Theology in Context, Supplements, Bibliography on Interreligious Dialogue*, No. 7 (1992).

expressions that governed the mutual relations. Raimundo Panikkar sees four kairological stages in the past as far as the rapport between religions is concerned, namely, isolation, indifference, condemnation and co-existence.[3] Of course, these terms can be substituted by similar words. If we honestly review the Churches, especially the Catholic Church's attitude to other religious traditions until the Second Vatican Council, we will be surprised to find the devastatingly negative approach of the Christians to followers of other faiths. The basic message of Christianity is that of charity and service. But isolation, hostility, competition, etc., were the attitudes of the Christians to the followers of other religions in the past. Christian aggressiveness against Jews and Muslims is an eloquent example of this negative attitude of the Church.

(ii) Father Britto thinks, and it is also a fact of history, that Hinduism, the majority religion of India, is an exception to religious antagonism and fanaticism in the past. Hinduism is not a missionary religion and it viewed all religions as valid and true paths for God realization and ultimate liberation from the embodied existence. In the past it was always ready to welcome other ideologies and religions, to accept and assimilate positive values from these religious traditions. There was always a friendly dialogue of life between Hinduism and other religions in India. Michael Amaladoss says:

> Religious pluralism is a living experience in India. Though inter-religious conflicts have not been lacking, there has also been a long tradition of tolerance. The Christian openness to other believers has a very short history, but I think that as an Indian I am in a living tradition of openness to other religions that I have inherited and imbibed through life and culture[4].

Emperor Ashoka of India, who lived in the third century BCE, made the following edict concerning his attitude and the attitude of his subjects towards other religions:

> King Priyadarsini honours men of all faiths ... The faiths of others all deserve to be honoured for one reason or another. By honouring them, one exalts one's own faith and at the same time performs a service to the faith of others ... Concord alone is commendable, for through concord men may learn and respect the conception of dharma by others[5].

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[3] Cf. "Hermeneutics of Comparative Religion: Paradigms and Models", *The Journal of Religious Studies* VI, (Spring 1978), pp.39-40.

[4] Michael Amaladoss**,** "Spirituality of Dialogue: An Indian Perspective", in Augustine Thottakara (ed), *Spirituality of Dialogue: Indian Experiences*, Rome: CIIS, 1994, p. 2.

5 N.A. Nikam and Richard KcKeon (eds), *The Edicts of Ashoka,* Bombay: Asia Publishing House, 1959, pp. 49-50.

3. Nature and Dynamics of Dialogue

(i) A definition of dialogue proposed by a Vatican document reads:

> In the context of religious plurality, dialogue means all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions.[6]

(ii) The incarnation of the Word is the final, decisive and unique covenant of God with humanity. Christ's incarnation is a very radical act of dialogue with humanity. The eternal Word of God takes flesh and shape in space and time. The humanity of Christ is the enfleshment of God's self-gift, and as fully human and fully divine Christ enters into a salvific dialogical relation with the humans. Humanity of Christ was the instrument and agency for the salvation of the world.

(iii) The Christ-event and Christian movement enshrined in the Gospels have to be lived by the Church in its living cultural context. So there can be no proclamation of the Gospel without a dialogical spirit and loyal engagement in dialogue with the cultures and religious traditions of the milieu. This is also very true in the matter of inculturation, which, in fact, is a more radical and deeper form of dialogue. There is no authentic local Church without dialogue. It is not an option. It belongs to the very nature of the Church. Pope Paul VI in *Evangelii Nuntiandi* wrote:

> The Gospel and therefore evangelization, are certainly not identical with culture, and they are independent in regard to all cultures. Nevertheless, the Kingdom, which the Gospel proclaims, is lived by men who are profoundly linked to a culture, and the building up of the Kingdom cannot avoid borrowing elements of human culture or cultures. Though independent of culture, the Gospel and evangelization are not necessarily incompatible with them; rather they are capable of permeating them all without becoming subject to any one of them.[7]

The Federation of the Asian Bishops' Conferences in its first assembly expressed the urgent need of dialogue and stated:

> [The Church has to be] a Church incarnate in a people, a Church indigenous and inculturated. And this means concretely a Church in continuous, humble and loving dialogue with the living traditions, the cultures, the religions - in brief, with all the life-realities of the people in whose midst it has sunk its roots deeply and whose history and life it gladly makes its own. It seeks to share in whatever truly belongs to that people:

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[6] Pontifical Council for Interreligious Dialogue and Congregation for the Evangelization of Peoples, *Dialogue and Proclamation: Reflections and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ,* Vatican City: No. 9.

[7] Pope Paul VI, *Evangelii Nuntiandi,* No 20.

> its meanings and its values, its inspirations, its thought and its language, its songs and its artistry - ; even its frailties and failings it assumes, so that they too may be healed. For so did God's son assume the totality of our fallen human condition (save only for sin) so that He might make it truly His own, and redeem it in His paschal mystery. [8]
>
> We accept them (the great religions of Asia) as significant and positive elements in the economy of God's design of salvation ... over many centuries they have been the treasury of the religious experience of our ancestors, from which our contemporaries do not cease to draw light and strength ... And how can we not acknowledge that God has drawn our peoples to Himself through them.[9]

4. Indian Ethos of Inter-faith Dialogue

Inter-religious dialogue, as we understand it today and in the form it is being practised now, is comparatively of recent origin. Its origin is to be sought in the World's Parliament of Religions in Chicago in 1893. After that, it was mostly the Christian organizations which took the lead and gave shape to the *modus operandi* of the organized forms of dialogue with the specific common agenda of study and discussion and conscious courses of action, such as inter-religious prayer meetings, sharing of experiences, live-togethers, peace endeavours, etc. Panikkar calls this an age of mutual fecundation. Religions now want not only to tolerate others and co-exist with others, but they want real fellowship with them, mutually influencing and enriching.

The following words of the Council inspired the Indian Church in its fruitful encounter with the Indian culture:

> The Church learned in its history to express the Christian message in the concepts and language of different peoples and tried to clarify it in the light of the wisdom of their philosophers: it was an attempt to adapt the Gospel to the understanding of all men and the requirements of the learned, in so far as this could be done. Indeed, this kind of adaptation and preaching of the revealed Word must ever be the law of all evangelization. In this way it is possible to create in every country the possibility of expressing the message of Christ in suitable terms and to foster vital contact and exchange between the Church and different cultures.[10]

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[8] *Texts, Documents and other Papers from the Federations of the Asian Bishops' Conferences (FABC)* in Connection with the Third General Synod of Bishops, Rome. 1974, book 2, Taipei, Digna C. Dacanay (ed.), Manila: Cardinal Bea Institute, 1976, p. 332.

[9] FABC, "Statement of the Plenary Assembly of the Federation of Asian Bishop's Conference," Taipei: 1974.

[10] Vatican Council II, *AG* 62.

5. Professor Britto in the Dialogical Scenario of India

(i) One of the pioneers and early proponents of dialogue in India as it is understood and practised today is definitely Father Britto, who rather insistently argued for inter-faith dialogue among the scholars, and very persuasively presented this theme to the ordinary people. He falls in the line of the great stalwarts of Indian theology and inter-religious dialogue, like Roberto de Nobili (He settled down in Tamil Nadu in the year 1606), Keshab Chandra Sen (1838-1884), Nehemia Goreh (Nilakantha Sastri Goreh 1825-1895), Brahmabandhab Upadhyaya (1861-1907), Sadhu Sundar Singh (1889-1929), Aiyadurai Jesudasan Appasamy (born in 1891), Panipeddi Chenchiah (1886-1959), V. Chakkarai (1880-1958) and Dr. Paul David Devanandan (1901-1962), and later Jule Monchanin (Swami Parama Arupi Anandam) who came to India in1938, and Henri le Saux (Swami Abhishiktananda) who came to India in 1947.

I presume the following words of Brahmabandhab Upadhyaya would aptly delineate the mind-set of Father Britto toward Hinduism and Indian Philosophy:

> The Hindu mind is extremely subtle and penetrative, but is opposed to the Greco-Scholastic method of thinking. We must fall back on the Vedantic method, in formulating the Catholic religion to our countrymen. In fact, the Vedanta must be made to do the same service to the Catholic faith in India as was done by the Greek philosophy in Europe.[11]

(ii) Father Britto sees four ways of the self-understanding of the Church, and the ensuing relational attitude of the Church to the world. They are Christo-centrism, Ecclesio-centrism, Regno-centrism and understanding religions as participatory dharma. What we need is the regno-centrism without relegating the centrality of Christ and overlooking the ecclesial dimension of Christian religiosity and spirituality. He says: "The whole discussion came to focus on the nature and person of Christ. The problem was how without any change from the part of God or of the Word, Jesus, a real human being was the eternal Son of God … In an effort to make Christianity a world religion, theologians made free use of Greek philosophy. … Implied in the Western ecclesiological statements is a certain 'christo-monism', implying that Christ founded the Church as a seed of the Kingdom, endowed it with the Spirit and left to it the work of expanding itself."[12]

> Ecclesio-centrism, or preoccupation with the institutional church was the main thrust of Western Christianity. When Emperor Constantine was converted to Christianity, it looked as if it was the Church that was converted to Constantism. … the Church

[11] Quoted in Robin Boyd, *An Introduction to Indian Christian Theology,* New Delhi: ISPCK, 1994, p.68.

[12] John B. Chethimattam, "Christian Dharma in the Pluralistic Context of India" (unpublished article).

> became an institution, a tower built on a hill into which everyone had to be gathered from a corrupt and corrupting world. As far as people were concerned individual salvation became the primary concern, and the Church became the visible institute of salvation distributing effective means for it.[13]

(iii) Regno-centrism: Father Britto argues that the Church should be viewed and evaluated as the Kingdom of God, which encompasses and includes numerous communities. It is a communion of communities. Let me cite a long quote from Father Britto's article which delineates this concept of the communion of communities:

> Today Christian dharma has a new role to play in the world of religions, particularly in Asia. It has to act as the leaven in the mass of dough building up a communion of communities. … One of the major reasons why the Church in India did not reach this sense of fellowship of religions is that Christianity in the East was never allowed to grow by its own resources according to the sound principle formulated by Origen and the early Fathers of the Church. … There is emerging in Asia today a new ecclesiology, which is a sort of Copernican revolution: Instead of saying that the Kingdom of God revolves around the Church it says that it is the Church that revolves around God's reign in the hearts of people. Rather than making the Western church and its decrees the centre of Christian life for the whole world, one has to see that it is the Kingdom of God that manifests itself in the lives of people through the activity of the Spirit and of the Risen Lord dwelling in the hearts of people. The Church is only a symbol and sacrament of this divine activity initiated and being carried out in the world by the Spirit. The mission of Christians is not to expand the structures of the Church and enlarge its influence, but rather to be the transparent sign and effective instrument of the presence of God's reign and his justice. What makes this reign of God is the communion of human beings in the Spirit. … So the real Church is a communion of communities of believers. In this new ecclesiology there is an effective recognition of the fundamental equality among all the disciples of Jesus, members of the local communities of those who are guided by the Spirit. The external organization of the Church is only a visible presentation of the inner communion of the experiences of the Spirit. …
>
> The present positive approach to other Churches and religions as communions of people under the guidance of the Spirit, should make the Church recognize in them God's Kingdom and the presence of the new humanity. Jesus born of the Virgin by the overshadowing of the Spirit and raised from the dead by the same Spirit is the new humanity that represents God's eternal plan, the one Son in whom all humans have to become sons and daughters of God. That new humanity is served by the great many saints, who form the members of Christ's mystical Body. So the Church both at the local and universal levels should be seen as a communion of communities. At the heart of the mystery of the Church is the bond of communion uniting God with humanity and humans with one another. Here the laity, religious and the clergy have to recognize and accept each other as equals sharing in the same divine life.

[13] *Ibid.*

Pope John Paul II clearly states in *Redemptoris Missio: "*…The Church is not *an end unto herself, since she is ordered towards the Kingdom of God,* of which she is the seed, sign and instrument….The Church is effectively and concretely *at the service of the Kingdom."(#18)* He goes on to state: "It is also true that the inchoate reality of the Kingdom *can also be found beyond the confines of the Church* among the peoples everywhere, to the extent that they live 'Gospel values.'"

(iv) Father Britto seems to suggest that the concept 'dharma' embodies the religiosity and the sense of sacred of all peoples. It is the universal dharma and all religions participate in this common dharma. Listen to him:

> The different religions arose at crucial moments in history and had to face often radically different socio-cultural situations. Hence, though all of them sought to find answers to the existential riddles of life, they emphasized different aspects of it. No religion that is historically, socially, culturally and politically conditioned can realistically claim the fullness of truth. So the different religions have a participatory and collaborative role in building up a harmonious humanity. In their response to the *Lineamenta* for the Asian Synod, the bishops from Malaysia, Singapore and Brunei listed a good many points that Christians could learn from other religions, such as about prayer, fasting and alms-giving from Muslims, about meditation and contemplation from the Hindus, and from Buddhists about detachment from material goods and respect for life. According to them, Confucianism emphasized filial piety and respect for elders, and Taoism, simplicity and humility. Asian religions do teach the Church to be more open, receptive, sensitive, tolerant and forgiving in the midst of a plurality of religions.[14]

(v) Presence of Truth in Other Religions: Father Britto firmly believes that truth, goodness and sanctity are not the monopoly of one religion. The aim of every religion is to promote goodness among individuals and in the society and to lead its faithful to the absolute eschatological goodness. The most basic moral teaching of all religions is the same: 'be good, do good.' This in no way suggests that all religions are the same. The content of faith transmitted through scriptures, traditions and official teachings of each religious tradition has to be different and the commitment to this faith is to be firm and irrevocable. However, in the practice of this faith in the society, followers of different faiths find themselves on a common platform exercising the same moral and ethical principles. In the concluding session of the *World's Parliament of Religions* which took place more than one hundred years ago in 1893, in Chicago, USA. Swami Vivekananda, the most noted participant of this historic event, remarked:

If World's Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not exclusive possessions

[14] see "Asia's Bishops Respond to Rome" James H. Kroeger & Peter C. Phan, *The Future of the Asian Churches, The Asian Synod & Ecclesia in Asia,* Quezon City, Philippines, Claretian Publications, 2002, pp. 11-14.

of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of his resistance,: "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."[15]

Father Britto would say that if the almighty and omniscient God in his inscrutable providence and unsurpassed love and mercy deigns to manifest himself in various ways, in different cultures, religious traditions and among different peoples, who is the little, limited man to question it and to set limits to God's goodness, love and generosity? Seeking God and his goodness also in the scriptures of other religions, traditions and spiritual paths and in the lives and teachings of great spiritual persons can be beneficial to one's own spiritual growth and can positively inspire him/her in his/her own pilgrimage to perfection and salvation. Saintly persons like Gandhi would even insist that reverential study of scriptural texts of other religions and respectful listening to the teachings of great religious masters of humanity are bounden duties of every cultured person. It would be presumptuous for a Christian to say that he/she has nothing to learn from Hinduism, Islam or any other world religions. The Truth revealed in Jesus Christ is beyond the full comprehension of human beings in embodied earthly existence. A Hindu spiritual view may help one to grasp certain dimensions of this truth. It would be equally wrong for a Hindu to think that Christianity has nothing to offer to him/her. True and honest practice of inter-religious dialogue motivates and stimulates us to draw inspiration and encouragement from the spiritual treasures of other religions.

Father Britto states in the article stated above:

> If all religions were essentially the same with only differences in the style of expression, a dialogue among them would not have a serious purpose. They are not saying the same thing. Words like religion and salvation mean different things to different people, who actually raise radically different questions and use divergent methods of investigation. On the other hand, if what is essential for each of them were where it differed from the others, any dialogical give and take would be suicidal. The fact is that they do agree a great deal and also do differ a lot on essential points.[16]

(vi) God is the Father of All: Most of the world religions believe in one God or in a supreme Being, who is the creator, sustainer and saviour of all.17 He is present in this

[15] *The World's Parliament of Religions,* Chicago: The Parliament Publishing Company, 1893, p. 1582.

[16] John Britto Chethimattam, "Christian Dharma in the Pluralistic Context of India" (unpublished article).

[17] It should be noted here that Buddhism and Jainism do not accept a creator God.

universe, especially in the conscious human beings, by his knowledge and will, by his power and grace, by his actions and interventions. Human existence, consciousness and happiness are values shared from the absolute existence, consciousness and bliss of God. God in that sense is the Father of all, and all humans are sons and daughters of this God, and therefore, brothers and sisters. But there are differences between human communities: religious, cultural, social, geographical, etc. A dialogical approach between persons, communities and religions is necessary so that these differences do not emerge as major hurdles for happy living and co-existence.

6. Prerequisites for Dialogue

(i) Equality of Partners: The first condition for a fruitful dialogue is that each participant of the dialogue should accept, acknowledge and recognize all other participants as equals. We all share the same humanity. We are all imperfect and possess the Truth in an imperfect way. We are all *sadhakas* on a pilgrimage to the eternal Truth. We all need to learn from our partners on our way to spiritual perfection. Therefore, we need to trust the moral integrity, the genuineness of motives, etc., of the partners. Father Britto says:

> No religion contains the full answers to the existential questions of human life. Since each religion came up at a certain moment in history each of them has the limitations of cultural perception and expression. Vatican II looking for what united all human beings sees all religions engaged in the search for answers to existential riddles of human life.[18]

(ii) Rootedness in One's Own Faith: Healthy dialogue can take place only if each partner is firmly rooted in his/her religious tradition and tenets of faith. Unless one is firmly committed to one's faith, he/she may not have anything to share. It would be very wrong to think that commitment to one's religious faith and articulation of this commitment will stand in the way of dialogue. One has to be convinced of one's identity and roots.

(iii) Readiness to Change: One who engages in dialogue should have the courage to accept the consequences readily. One may be challenged to change his/her attitudes. Confronted by the faith of the other and in the process of explaining one's own faith and practices to the other, one may have to rethink his/her faith. A dialogue partner of good will may gain new insights and inspiration which may demand him/her to renounce certain old ways of thinking and doing. Father Britto says: "Dialogue is the means for reform. The term 'dialogue' (*dia-logos*) implies that the partners in it refer to the *logos*, the transcendental meaning in which they are united and critically

[18] John B. Chethimattam, *Towards a Theology of Intercommunion*, Rome: CIIS & Bangalore: Dharmaram Publications, 2001, p. 208.

examine themselves whether their life do actually confor to this divine plan."19 Raimundo Panikkar says:

> To enter the new field of the religious encounter is a challenge and a risk. The religious person enters this arena without prejudices and preconceived solutions, knowing fully well that he may in fact have to lose a particular belief or particular religion altogether. He trusts in truth. He enters unarmed and ready to be converted himself.[20]

One thing is certainly true: dialogue carried out in a honest and genuine manner will deepen the faith of the partners.

(iv) The Search of and Commitment to Truth: Dialogue is a pilgrimage to Truth, a search for the fuller understanding of the Truth, with seekers of this Truth from other religious traditions. Truth is one. No religion can claim the full possession of this Truth.

> Hence one's attitude in dialogue should be gratitude for the presence of Truth in one's own religion, humility to admit that the formulation of Truth made by one's religion is limited and that it `can never claim full coincidence with Truth itself', and readiness to search for, accept and put oneself at the service of Truth wherever it is found, without pretending to possess it.21 "We cannot meet at the level of the heart if our minds hide secret intentions or our tongues express our thoughts equivocally."[22]

(v) With the Spirit of Prayer and in an Attitude of Humility: Inter-religious dialogue is a spiritual act. It is not simply an intellectual exercise or an academic act to show one's skills or to increase one's knowledge of religions. In dialogue nobody is teacher; all are seekers. One has to enter into it with a spirit of prayer and humility, realizing the fact that it is God who speaks through the honest participants.

> The most essential qualification for a fruitful interreligious dialogue is not so much an acute mind, as a contemplative disposition of the soul ... being in tune with the Spirit inside, a general disposition of prayer, a looking within or on high (which is finally the same), the referring of oneself always to the Source of all activities, judgements, decisions - to the Source which is the Father.[23]
>
> Dialogue is a spiritual act; but it is also an act of love and the success of dialogue depends on the measure of love we pour into it. True love does not want to hurt

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[19] John B. Chethimattam, "Christian Dharma in the Pluralistic Context of India".

[20] Raimundo Panikkar, *The Intrareligious Dialogue,* 65.

[21] Jose Kuttianimattathil, *Practice and Theology of Interreligious Dialogue: The Trajectory Undertaken by the Indian Church since Vatican II* (unpublished doctoral dissertation; Gregorian University: Rome, 1994), 91.

[22] CBCI Commission for Dialogue and Ecumenism, *Guidelines for Inter-religious Dialogue,* No. 43.

[23] Abhishiktananda, "The Way of Dialogue", 85.

> or belittle others; does not seek victory; is ready to accept the other as he/she is; is willing to seek and give forgiveness; is ready to suffer for the sake of the triumph of Truth. Hope is the force that sustains dialogue to carry on. The hope for a better understanding of the Truth with the help of the partners; hope for a better collaboration with followers of other religious traditions for the common good and hope for one's own spiritual growth.

(vi) *Epoche:* Abhishiktananda believed that one should practice *epoche* for a fruitful dialogue:

> *Epoche*, which means `putting within brackets', `keeping in abeyance', in the context of interreligious dialogue means that one is cautious that one's own beliefs, convictions and mental categories are put within brackets so that they do not interfere with or hinder one's listening to the other. It means being totally open and receptive, so that one is able to understand the other and convey one's own experience and ideas in the very categories of the other.[24]

This indeed is a radical view and may not be advisable. Raimundo Panikkar has criticized this view and said this may be useful in the primary stages of dialogue to know the partner. In later stages *epoche* might be counter-productive, because one will not have anything to share with others.

7. Aims of Dialogue

i. Common Search for the Absolute, Better Understanding of the Truth: For people of faith and religion the meaning and purpose of human existence is the ultimate eschatological good.

> Dialogue seeks to discern the Word of God in other persons, in the institutionalised form of other faiths, in various ideologies and in secular realities. Dialogue is an entry into the mystery of [the] other. In authentic dialogue a convergence is effected through submission to the truth, and this brings about a mutual incorporation with one another in an experience of growing into closer communion.[25]

Father Britto opines:

> There is also the issue of the encounter of Christianity with ancient cultures and religious systems such as Buddhism and Hinduism that provide spiritual guidance to millions. These represent ancient traditions, civilizations, profound philosophies and wisdom which have made Asia what it is today. As *Ecclesia in Asia* admits they represent profound religious and cultural values such as "love of silence and contemplation, simplicity, harmony, detachment, non-violence, the spirit of hard work, discipline,

[24] Jose Kuttianimattathil**,** "Abhishiktananda: Inter-religious Dialogue and the Spirituality It Demands", in Augustine Thottakara (ed), *Spirituality of Dialogue: Indian Experiences*, Rome: CIIS, 1994, p. 220.

[25] Jacob Kavunkal, *To Gather Them into One,* 102.

> frugal living, thirst for learning and philosophical inquiry. They hold dear the values of respect for life, compassion for all beings closeness to nature, filial piety towards parents, elders and ancestors and a highly developed sense of community. In particular they hold the family to be a vital source of strength, a closely-knit community with a powerful sense of solidarity" (EA # 6).[26]

Therefore, in the act of dialogue, people of different faiths find themselves together in a common endeavour to experience the Divine prayerfully. The Supreme Being may be designated differently in different religions. But the aim of all religions is to show the path to this Divine centre. In dialogue this search is prayerfully performed in the company of the followers of other faiths.

ii. Peace and Harmony in the World**:** Is religion a divisive force or a force that unifies and makes whole? The very meaning of the word 'religion' is that which unites. But the sad fact is that in the past more wars and struggles are fought, divisions and tensions are created in the name of God and religion than by any other cause. This is true even in our day, an age in which man claims to be more enlightened and mature than in the past. Prof Ninian Smart gave some lectures at our Centre on *Religion and Nationalism*. He analyzed some of the problem-spots of the present day world, namely, Ayodhya, Beirut, Jerusalem, Belfast and Sarajevo, and concluded that in all these places, which are representatives of similar places elsewhere, the root cause of strife and struggle is religion. Religions still have a tremendous hold on the society and conscience of people. This is especially true in the developing countries. Wicked and fanatic religious leaders can very easily manipulate the religious sentiments of the common mass for sinister goals. It seems now that peace in the world can be brought about only if there is peace within the religions and peace and harmony among the religions. This is an important aim of the inter-religious dialogue. FABC says:

> A powerful force having a hold over the consciences of people and permeating every realm of societal life, they can contribute to welding together people and nations or cause division and fragmentation. Therefore a heavy responsibility is laid on all religions to dialogue with each other. Peace, harmony, fellowship and co-operation among religions seem to be a sure way for peace and harmony in our Asian society.[27]
>
> Further, peace and harmony in Asian societies, composed as they are of many cultural, ethnic and linguistic groups, would require recognition of legitimate pluralism and respect for all the groups. Unity, peace and harmony are to be realized in diversity. Diversity is not something to be regretted and abolished, but to be rejoiced over and promoted, since it represents richness and strength. Harmony is not simply absence

[26] John B. Chethimattam, "Christian Dharma in the Pluralistic Context of India" (unpublished article).

[27] FABC Documents, "Final Statement of the Eleventh Bishops' Institute for Inter-Religious Affairs on the Theology of Dialogue", (Sukabumi: 1-7 July 1988), 317-324.

> of strife, described as live and let live. The test of harmony lies in the acceptance of diversity as richness.[28]

iii. Struggle Against Social and Economic Evils: Poverty, illiteracy, ignorance, superstitions, and injustice in the society, etc., are not Christian problems, or Muslim problems, or Hindu problems. They are human problems. People of goodwill of all religions should unite together to fight against these evils. Pope John Paul II, when he met representatives of different religions in New Delhi in 1986, said: "Religions should also be concerned with the struggle to eliminate hunger, poverty, ignorance, persecution, discrimination and every form of enslavement of the human spirit. Religion is the mainspring of society's commitment to justice, and interreligious collaboration must reaffirm this in practice."[29] As Father Britto says "it is through the oppressed worker and those marginalized by centuries of institutionalized injustice that the crucified Savoiur is speaking to us today."

iv. Promotion of Human Dignity, Human Rights and Values: Dialogue should not only help to remove evils in the society, but also should positively promote human dignity, human rights and positive human values. In almost every religion, man, in one way or other, is considered as the crown of creation, and therefore possesses an undeniable dignity. Every human person, whether poor or uneducated, has also some inalienable rights. This dignity and these rights are threatened and denied by other human beings, with vested interests. Religions should make concerted efforts to safeguard these values and rights.

v. Purification of One's Faith: Dialogue is a friendly and prayerful confrontation with the experience and expression of the faith of the other. This confrontation provides the opportunity to look into one's own practices and expressions of faith. Very often the partners of dialogue become aware that in their faith-life they have given more importance to accidentals than to substance, to expressions than to the reality. Take the example of fasting: the Christian idea of fasting is more legalistic than a religious tenet: so many ounces of food are allowed, such and such persons in such and such conditions are not bound to observe the fast, etc. For a Hindu, a day of fasting is primarily a day of prayer and meditation. The Sanskrit word for fasting is *upavasa*, which actually means to stay near, to live near God. To do it perfectly a seeker needs to renounce food and drink. This helps to penetrate deeper into one's own soul and to experience more powerfully the Spirit of God that dwells within oneself.

vi. Impetus for Inculturation of the Local Church**:** If we take the example of Hindu-Christian dialogue in the context of India, in dialogue the Christians are challenged to

[28] Ibid, no.15.

[29] John Paul II, "La vera Liberazione sara raggiunta soltanto quando sara preseguita la Visione spirituale dell'Uomo ," in *Insegnamento di Giovanni Paolo II,* IX/1 (1986), 282.

enter into the Hindu experience and the Hindu way of conceiving reality. The Hindu partner will eventually, entering into the Christian experience, realize the relevance of Christian faith in the Indian context. As a result there may arise a new formulation of Christian revelation in Indian terminology and categories. This will definitely be different from the Hellenistic formulations, which it had so far. This may cause the Hellenistic categories present in the Church to explode and the shock may be great. The Church should have the courage to accept and absorb this shock for the sake of the genuine presence of the Christian faith in India.[30] Similar inculturation has to take place in liturgy, spirituality, architecture, music, etc.

vii. Development of the Undeveloped and Undetected Qualities: In true dialogue partners of one religion may become aware of many positive elements which exist in more developed forms in other religious traditions than in their's own. For example, the Oriental religions may invite Christianity to deepen its interior life, paying more attention to the God present in one's heart; to develop the contemplative dimension of spirituality; to extend love and care to the entire creation, etc. Christianity in turn may challenge Oriental religions to give due emphasis to the love of neighbour, to review their concept of history, etc.

viii. Development of the Theology and Spirituality of Dialogue: This would be especially valid in the Asian context. South America has developed the liberation theology, Europe the traditional dogmatic theology, etc. The contribution of Asia would perhaps be the theology of dialogue, because Asian Christianity lives and works in a truly religiously pluralistic world. The awareness and realization that the Spirit Jesus is at work in other religions, that the scriptures of these religions have parallels in the Christian Bible, that the spirituality of other religions and followers of other religions are really the work of the Divine Spirit, and the possibility that salvation is possible also outside the visible boundaries of Church, etc., challenge Christianity to develop a theology which integrates and adapts the religious and spiritual experiences of the followers of other religions and see it as God's plan of salvation.

8. Conclusion

Let me conclude this discourse in the words of Father Britto:

> The changed circumstances of the world today in which the traditional World Religions have come of age, and thousands of new religious movements emerge, emphasizing one or other point of common religious concern, the Christian Dharma also has taken a new mode of being and functioning. First of all, it has to shed its Western traditional garb in which it has been presented down the centuries. The only way of being the Church is as a community of communions. To be really communicable in Asia it has to take

[30] Abhishiktananda, *The Further Shore,* pp.115-116.

on the face of Asia. … Religions of the world can unite not primarily to discuss their differences but rather to face together their common challenges, a distorted rationalism that questions the fundamental religious truths and moral values, and the tendency in the modern world to build progress and prosperity that do not have any reference to the ultimate meaning of life and do not lead anywhere beyond the grave.[31]

srutam me ma prahasih / anena adhitena ahoratran samdadhami
(Rg-veda, Peace chant).
"May what I have heard from my teachers never abandon me;
I shall contemplate on the things I have learned day and night."

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[31] John B. Chethimattam, "Christian Dharma in the Pluralistic Context of India" (unpublished article).

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DHARMARAM TO KHRIST PREMALAYA, ASHTA, MP: STORY OF THE CMI LEGACY OF MAJOR SEMINARY FORMATION

Dr. Louis Malieckal, CMI

Introduction

On the occasion of the Diamond Jubilee of Dharmaram College, as one of the earliest students belonging to the 2nd/ 3rd batch (1958/59), I am delighted to present this short write-up on my Alma-Mater, focusing on its legacy in the field of religious-priestly formation. I shall begin by making a brief review of the road it travelled from the Malpanate system of the Founding Fathers through Pallipuram-Mannanam-Chethipuzha to Bangalore. I shall then move on to Khrist Premalaya Regional Theologate (KPRT), Ashta, focussing on its birth and growth until our rather unexpectedly withdrawal.

1. Priestly Formation in Kerala from the Time of St. Chavara

The system of local/parish level training of candidates to priesthood continued for a long time, until about 1854, when Vicar Apostolic Bernadine Baccinelli suppressed the local/parish level Malpanates and established instead four seminaries at Mannanam (1833), Vazhakulam (1866), Pulincunnu (1868) and Elthuruth (1872), all attached to the emerging T.O.C.D (later C.M.I) monasteries. Later they were correlated with the newly started common major seminary at Puthenpally for all-Kerala under the direct supervision of the vicar apostolic and administered by the missionaries.[1]

From the above, it can be seen that at the time when Chavara studied for priesthood, the Malpanate system was much in vogue and Fr. Thomas Palackal was his malpan, who began teaching in 1818 at Pallipuram with six students, with young Kuriakose among them.[2] Fr. Palackal, before becoming *malpan* at Pallipuram, had been secretary to the vicar apostolic of Verapoly from 1808 to 1816, and from 1816-1818, consulter to the vicars' apostolic. In both these capacities he gained the esteem and love of his superiors and associates alike. Hence, as malpan of the seminary, he commanded the respect and affection of his charges, including that of Chavara. It was with a great thirst for knowledge and an open universal outlook that Fr. Palackal formed the priestly candidates studying under his care.

[1] Cf. Mathias Mundadan, *Blessed Kriakose Elias Chavara*, Dharmaram Publications, Bangalore, 2008, p. 245.

[2] Ibid. P. 57.

2. St. Chavara as Malpan and Rector

Our saint had been playing an important role in the formation of the seminarians as professor even before the demise of Fr. Palackal. As a deacon in the Pallipuram Seminary, Chavara had some experience of teaching and managing the seminary affairs, because Fr. Palackal (Rector) in his absence would entrust the charge of the seminary to young Kurakose, including the task of giving some lessons to his classmates, as attested by Fr. Philip Koyipallil.[3] After the death of his guru, Malpan Palackal, Msgr. Francis Xavier, Vicar Apostolic of Varapuzha, gave Chavara in 1844 the patent letter constituting him Malpan and also as examiner of the priests of the Syrian Rite of the Vicariate to give them approval for hearing confession and for preaching in the churches.[4]

From the history of the formation of the priest-candidates in Kerala, at least from the time of the CMI Founding Fathers, as has been explained above, it is well known that the CMI congregation holds a heritage of training candidates to the priesthood, both diocesan and religious. And this formation has always been context-friendly and culture-oriented.

3. Contextualized Priestly Formation: Legacy of the Founders Re-visited

When the almost 200 year-long history of priestly formation in the CMI congregation is carefully examined,[5] it can be seen that at all stages of its onward movement, it has always been context-friendly and culture-bound, as noted above. The malpanate style of training the candidates under Malpan Fr. Palackal at Pallipuram (1818) was according to the general *gurukula* pattern of training the seekers (*sadhakas*) in the Vedic Hindu tradition. The first Syro-Malabar common seminary established in 1833 at the monastery Mannanam inherited this style of formation and carried it forward through Fr. Porukara and St. Chavara. But after the death of Malpan Porukara in 1846, Chavara was left alone to bear the huge responsibility of carrying forward a number of unfinished dream-projects and programmes. The tradition established at Pallipuram by the great Malpan Fr. Palackal which was continued at Mannanam and other seminaries attached to the monasteries by his colleagues and trusted disciples, marked a new paradigm shift in the theological education among the St. Thomas Christians. These centres of sacred learning were accepted by the authorities as competent enough to replace the many local seminaries.

An indigenous printing press, an indigenous monastery (religious community life) and an indigenous Church authority, these were the three streams of a holistic process

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[3] Cf. *Short Biography of Rev. Fr. Kuriakose Elias Chavara*...., Pulincunnu, 1929, p. 6.

[4] Cf. *Collected Works of Chavara* (CWC), Vol. I, p. 46.

[5] The period of 200 years is calculated from 1818 (Pallipuram seminary) to the present day.

of incarnating an indigenous Church in Kerala as envisaged by St. Chavara. He saw that, in order to deeply influence and win the respect of the people, the priests must have good knowledge and spiritual insight. Only then would they be able to integrate Christian theology into the Indian context. He must have been aware that in Kerala, the proud inheritor of Adi Sankara's footprints, timid preaching by untrained priests would not create social, cultural and spiritual synergy. Rather, he foresaw trained scholarly priests, who would be competent in blending Christian theology with the traditional Indian spiritual outlook. Thus, the priests who were trained in the Mannanam seminary were Chavara's trusted lieutenants in fighting against the Roccos schism which almost eclipsed the Church in 1861.

4. CMI Contextualized Priestly Formation: From Chethipuzha to Bangalore

For some time after 1887, the CMIs made use of one or another monasteries to cater to the educational requirements of its candidates, but finally both philosophy and theology courses were given at Chethipuzha, until 1957, when the scholasticate was transplanted to Dharmaram, Bangalore. The growth of this central study house of the CMIs, Dharmaram College, from its rather modest beginning in 1957, has been phenomenal during its sixty years. It celebrates its 60th year (Diamond Jubilee) in 2017. Several thousand young men (CMIs, non-CMI religious and diocesan priests) have crossed the portals of this institute to serve the Church in various capacities and in her different needs. Thus, St. Chavara's vision of the systematic formation of priests for the Church has been fulfilled.

Moreover, shifting the location from Kerala to Bangalore - a multi-cultural metropolitan city outside Kerala, as well as the change of name of the institute as Dharmaram ("Garden of Virtues") - was a significant step in realizing further the vision of St. Chavara in order to prepare for the emerging requirements of mission outside Kerala to India at large and eventually abroad.

The opening of a secular college close to Dharmaram College in 1969/70 (Christ College, which is now Christ Deemed to be University) close to Dharmaram College was intended to integrate secular studies along with theological education of the priest-candidates in the light of the Council's directives on renewal and updating of Church institutions in general and priestly training in particular.[6]

[6] Soon after the Council's closure in 1965, the CBCI organized the well-known **All-India Seminar on Church in India To Day** in the year 1969 in Bangalore of which the main venue was Dharmaram College. High on its agenda was the issue of transforming the post-colonial Church in India into an Indian Church. Since the kind of Church-renewal envisaged by the Council depended in large measure on the quality of priests who would serve the Christian community at various levels in the Church, there have been steps taken officially in the Church, since 1970 for the renewal of Church structures and institutions bearing directly or indirectly on priestly formation and theological education at large.

5. Favourable North Indian Church Context to Start KPRT, Ashta

Then CBCI produced a provisional draft with the title *Programme of Priestly Formation in India* (PPFI) in 1971, which was prepared in the light of the Council's teaching and following the recommendations of the *Ratio Fundamentalis,* issued by the Congregation of Catholic Education in 1969. The document PPFI was further revised and updated to suit the context of the Hindi-Belt in the meetings of the bishops in Ranchi in 1979 and in Patna in 1980. The final draft contained several recommendations proposed by the rectors of the Hindi-region, emphasizing "missionary formation" of priest-candidates of the major seminaries. It is largely in the light of these recommendations that Khrist Premalaya Regional Theologate (KPRT), Ashta, was started in the years 1982/83.

(a) The Enterprise of Establishing KPRT, Ashta, M.P.

When the MP bishops decided to start a Regional Theologate under the name Khrist Premalaya Regional Theologate (KPRT) in the spirit of the Council and the particular vision articulated by the regional consultation for the Priestly Formation in North India (PFNI), the question, who could be entrusted with the task of effectively running the seminary appeared unanswerable for quite some time. Archbishop Eugene D'Souza of Bhopal, after having failed to elicit any positive response from other religious orders/ congregations working in MP and elsewhere in North India, sought the help of the CMIs to take up the task of running the proposed regional major seminary in the context of the undivided MP state, responding to the clarion call of II Vatican Council. It was in 1982/83, when Dharmaram College, 25 years after its establishment in 1957, had grown mature in the field of theological education and priestly formation in tune with the vision of the Council. Naturally the Prior General Fr. Thomas Aykara of the CMIs must have looked hopefully towards Dharmaram College before making a decision with the consent of his team of Counsellors. Finally he "as a successful religious leader"[7] took the bold step of committing to the challenge thrown up by Archbishop Eugene. Surely in doing so, he must have tried to foresee the consequences and implications of the steps forward in terms of the required CMI personnel for the competent and resourceful academic formation and administration of this new Major Seminary for the whole of the undivided Madhya Pradesh Church.

(b) Dharmaram and Khrist Premalaya: Story of Their Connectivity and Influence

After its formal opening in July 1982 in Arera colony, Bhopal, with just six students and three CMI staff-members,[8] KPRT was shifted within 10 months to the rural

[7] See my article "Profile of a Successful Religious Leader", in Thomas Kollamparampil *et al.* Eds. *Power of Positive Presence (Festschrift in Honour of Prof. Dr. Thomas Aykara CMI*), Dharmaram Publications, Bangalore, pp. 111-128.

[8] Fr. Eustace Thottan CMI (Rector), Fr. Raymond Mancheril, CMI (Administrator) and Fr. Prasad Puthukulangara, CMI (Spiritual Director) were the original staff-members.

context of the township called Ashta, and in the spirit of the original vision of the seminary. It was housed in the existing simple structures of country-tiled roofing in the midst of a cluster of villages when this writer joined the group in May 1983, bringing the strength of the staff to four.[9] From the letter of Fr. Aykara, referred to here, we may be able to guess the contribution of Dharmaram at the initial stage of KPRT's emergence as a Regional Theologate. The core team consisting of Frs. Eustace, Raymond and Prasad were experienced alumni of Dharmaram, especially Fr. Eustace, who has been rector of Dharmaram. While this trio was the resident staff, a certain number of visiting staff from Dharmaram would support them by going there to give classes as and when required. In 1983 a mere team of three resident staff was certainly inadequate to run the seminary in its full swing. Hence, Fr. Prior General was surely on the lookout for finding some more CMI staff members to add to the core team. That is why he, knowing this writer's academic background and other areas of interest, straightaway added me to this core staff, making a thoughtful as well as a 'tactful' letter of appointment sent to Louvain.

Thus, the pioneering team at Ashta consisted of six students and four staff. What sustained the team in that challenging situation in terms of the minimum conveniences and comforts of living, transportation, communication facilities, and health-care necessities, was the following enlightened comment, among other things, of one Hindu friend, Dr. Raghuvamsh, Professor of Varanasi Hindu University, as recorded in the annals of KPRT:

> "The Indian priests have not succeeded in identifying themselves with their wider Indian society. Because of their traditional life-style, they generally appear to belong to the well-to-do class. Till now on the cultural level too, they have been cut off from the Indian society even from the well-to-do class. Generally owing to their western life-style, eating habits and dress, priests are cut off outwardly, and because of their lack of acquaintance with the Indian culture, they are cut off inwardly too from the main cultural stream." [10]

For the next twelve years, until the CMIs withdrew from the scene in 1994, as desired by the higher authorities, before transferring the responsibility to the in-coming

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[9] Let me quote here some relevant portion of the letter, which Fr. Aykara wrote to me to Louvain, where my study was being completed, assigning me to KPRT. ".....As you know perhaps, since 1982 we have taken up the core administration of M.P. Regional Theologate in Bhopal. We have sent a team of three permanent fathers : Eustace (Rector), Raymond and Prasad and other visiting professors from Dharmaram. M.P. Bishops are extremely pleased with their performance. Taking into account the shortage of resident professors I am assigning you to this community as Professor of Theology. Hope, you will have no objection. You will also teach at Dharmaram as visiting Professor....." (Ref. No. PG 265/83 d. 5th May 1983).

[10] PFNI, p. 79.

religious congregation of the Pallotine Fathers, there were changes in the core team.[11] However, we always worked as a well-knit team of staff and students committed to 'doing theology' in the general vision of the Council, as outlined in the Charter of Priestly Formation for India, and in particular, according to the mission and directives presented in the PFNI. It may be noted that CMIs were not directly involved in discovering and formulating the vision and mission of this new Theologate in the spirit of the Council as it was very much the work of the Bishops of MP and the major seminary formation personnel of North India. However, we had to face squarely the question of the implementation with appropriate methods and suitable programmes of action so that the goal of "formation for mission to be in mission" could be realized. I am happy to record that we were able to fulfil this "mission" in a remarkable way in the words of Archbishop Emeritus Paschal Topno:

> "The vision of the bishops of Madhya Pradesh after Vatican II was realized by Fr. Louis and his devoted team of CMI professors in what is known as the action-reflection programme of theological training based on the living experience of the seminarians in villages and other life-situations. The results of this theological education are very encouraging. Many priests coming out of this Theologate personally opt for working in rural areas or among Dalits, tribals and slum dwellers. They developed a missionary spirit and love for the poor and the marginalized. Certainly Fr. Malieckal, as the first Rector of Samanvaya, has also inculcated the same spirit in this great institution..."[12]

Concluding Remarks

The story of the establishment of Khrist Premalaya Regional Theologate, MP, in the Silver Jubilee year 1982 of Dharmaram College (1957-82), by the bishops of the undivided MP, entrusting its full administration with the CMIs for the initial 12 years became a success. But our withdrawal from it in 1994, in spite of our very successful administration, as attested by none other than a retired ecclesiastical head of that Church, as noted above, might be a point of reflection and research for posterity, especially in the Diamond Jubilee Year 2017 of the same CMI institution, Dharmaram College.

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[11] Of the four members of the pioneering team at Ashta, three except this writer were transferred after three years, and new members were appointed. At the end of a six-year period of first contract with the MP Bishops the contract was renewed for another six years together with some other changes in the core team staff. Other staff-members of the core team who joined later from time to time were Frs. Simon Tharakan, Sebastian Perepadan, Paul Savio Puthussery, James Naduvilekutt and George Kaniarakath among others. However this writer had to continue till the end, twice being rector from 1986 to 1994 for two terms of four years each.

[12] Most Rev. Paschal Topno, S.J. "A Tribute to Fr. Louis Malieckal, CMI", in Davis Varayilan (Ed.), *Theology on Wheels: A Movement for Contextualized Theological Education* (Festschrift in Honour Dr. Louis Malieckal, CMI), ISPCK: Delhi, 2011, p. 328.

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CMI MISSION IN NAMIBIA
CONTINUATION OF THE ZEAL OF FOUNDING FATHERS

Dr. Thomas Manninezhath, CMI

1. Introduction

The charisms of the Carmelites of Mary Immaculate (CMI) Congregation are powerfully disseminated by its members through well thought-out establishments. Dharmaram College, the major study house of the Congregation, with its allied and affiliated institutions stands prominent amongst all other institutions of the Congregation. In this personal reflection paper, I share how Dharmaram has become a dispenser of the charism of the Congregation towards empowering the Local Churches and thus enhancing the Universal Church. I shall restrict my reflections to how we "made the Church in Namibia empowered and the CMI congregation truly global"[1].

My direct acquaintance with Dharmaram College started in June 1969. First as a student, and then as a staff member diligently involved in the administration of this institute. Now away from Dharmaram, I attempt to retrieve those thoughts that are recorded in my mind and heart during the Diamond Jubilee celebration of this great institute of formation and academic excellence. As a student, the 1st Executive Secretary of the International Quarterly, *Journal of Dharma* and, later as a staff member the Editor-in-Chief of it; Director of Centre for the Study of World Religions (CSWR); Dean of the Faculty of Philosophy; the first Director of the Post-Graduate Center; and then as a Missionary in Namibia (south west part of Africa) being involved in seminary formation, academics, administration and pastoral ministry; and now fully involved in parish work in Canada, I owe much of my existence to this garden of virtues / righteousness (Dharmaram) and the fertile field (*kshetram*) of human, intellectual, spiritual, and pastoral formation. Hundreds and thousands of priests and religious and lay people, excelling in various fields as messengers of God's Word are the consequentially successful legacy of Dharmaram College. Proudly and with great sense of indebtedness I salute my *alma mater* on this occasion of the celebration of its Diamond Jubilee.

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[1] Paul Achandy, PG/320/2016.

2. Namibia: The Country and the Church

Namibia is a country in southwest Africa with the size of approximately 824,292 sq. km having a small population of 2.303 million people. Its capital is Windhoek and the country belongs to the Southern African Development Community (SADC). The Republic of Namibia has enjoyed stability since gaining independence on 22 March 1990 after a long struggle against the South African rule.

The history of the Catholic Church goes back to the early 19th century and it was heavily dependent on foreign missionaries, especially on the Oblates of Mary Immaculate (OMI) and the Oblates of St. Francis de Sales (OSFS). The Church hierarchy was established in 1994 with the Archdiocese of Windhoek in the centre, the diocese of Keetmanshoop in the south and the Apostolic Vicariate of Rundu in the north. The Namibian Catholic Bishops' Conference (NCBC) was founded in 1996. After the country's independence and establishment of the Bishops' Conference, the Namibian Church felt the urgent need for making the local church self-reliant and the formation of native clergy. It is against this background that the Namibian Catholic Bishops' Conference (NCBC) approached the CMI Congregation for help.

3. Namibian Mission and CMI Founding Fathers

The Namibian Catholic Bishops' Conference, through MISSIO Aachen, Germany, made a request to our Congregation in May 1997 for helping the Church in the formation of diocesan priesthood[2]. The late Alex Ukken, prior general of the time, forwarded that letter to Dharmaram College and Dharmaram Vidya Kshetram (DVK) and to all other CMI seminaries (philosophy and theology) querying about the possibilities of responding to the request of the Namibian Bishops. I also received the letter since I was the Dean of the Faculty of Philosophy at DVK. Although I was in Canada for my sabbatical year, I happily volunteered to take up the Namibian mission for one year and then return and resume my work at DVK. I left Dharmaram on 20th April 1998, and arrived in Windhoek, the capital of Namibia, on 21 April 1998. It marked the beginning of our new mission in the southwestern part of the African continent.

The Namibian Mission of the Congregation is different from what we do in other parts of Africa and in other countries. Here we are entrusted with the great responsibility of the formation of local diocesan clergy. This uniqueness of our Namibian Mission is the continuation of the ministry of our venerable Founding Fathers. The commitment, dedication, and the zeal of our founders Frs. Palackal, Porukara and St. Chavara towards the formation of local priests is the legacy they left for us. Their contribution in the direction of the building up of a local church through the seminaries at Pallippuram and Mannanam will ever remain as a beacon light for us, the members

[2] Heinz Steegmann, MISSIO, Foreign Department, A01 Ste/Vol.

of the CMI congregation. The request of the ecclesiastical authorities of the time to St. Chavara to start more seminaries attached to our monasteries (Vazhakulam in 1866 and Elthuruthu in 1868) was a revealing sign of great success of the formation programme of our founding fathers in the 19th century. The example of St. Chavara, the Malpan and the rector of the seminary in Mannanam, who took much pain in building up the local church through the formation of seminarians with "exhortation and examples"[3] was inspirational in taking up the new mission of the formation of local priests in Namibia.

4. St. Charles Lwanga[4] Seminary

St. Charles Lwanga Major Seminary is the centre of formation of future diocesan priests in Namibia. This new institute, as an integral part of the Universal Church, has the sole purpose of incarnating the Word of God in the cultural, social, political, and religious context of the newly emerged independent nation in the African continent.

NCBC took a prophetc decision on August 1997 to raise the seminary as an inter-diocesan seminary. The decision was very prophetic in the sense that it was a challenge because a national seminary came into existence very quickly without sufficient infra-structure, required teaching staff , qualified formators, not even enough students. According to tradition "every diocese, based on its means and the size of its territory must erect and support a seminary for the training of a certain number of clerical students chosen from the Episcopal town and from the entire diocese or from the entire province" [5] (Council of Trent). It was a need for the local Church and NCBC under the leadership of late Archbishop Bonifatius Haushiku responded to the requirement of the local Church. He was assured of the CMI support and, the Archdiocesan Seminary was raised to the status of a National Major Seminary in June 1998 by the Congregation for Evangelization of Peoples, Rome. The CMI congregation was entrusted with the challenging responsibility of running the seminary and the Congregation for

[3] Marcellin Bernard, *History of the True Religion in Malabar,* p. 302.

[4] Charles Lwanga and his companions were great Ugandan martyrs who were burned to death for their faith in 1886. They were canonized by Pope Paul VI in 1964. The evolution of the seminary as it is now will give us a good picture on its infrastructure. The present St. Charles Lwanga Seminary was a boarding house for secondary school children before the independence of this country which was known as South West Africa. After independence on 21 March 1990, the boarding house was changed into the Pastoral Centre for the Archdiocese of Windhoek. Then it was opened for the first time as an Archdiocesan Seminary of Windhoek on 28 January 1997. The Namibian Catholic Bishops Conference (NCBC) in its extraordinary plenary session held in August 1997 decided that the Archdiocesan Seminary of St. Charles Lwanga should become an Inter-Diocesan Seminary. The Congregation for Evangelization of Peoples raised it to the status of an Inter-Diocesan Major Seminary in June 1998 and Fr. Thomas Manninezhath CMI was appointed as its first Rector in October 1998 (Prot.N.4557/98). Fr. Benny Karuvelil CMI replaced him as Rector on January 1, 2009.

[5] Pope Pius IV, "Benedictus Deus et Pater" 26 January, 1564.

Evangelization of Peoples, Rome appointed Fr. Thomas Manninezhath, CMI as the founding rector of the National Seminary in October 1998[6].

Special attention was given to make the seminary an educational and ecclesial community committed and open to the human, spiritual, intellectual, and pastoral formation of future priests[7]. With full endorsement of the local bishops and the generous support of the CMI Congregation with qualified personnel and with the judicious encouragement and generosity of many benefactors, the seminary could grow in all its departments despite the challenges and difficulties that any academic institute or formation house may have in its initial years.

The CMI fathers, with the sound formation and academic discipline received from their formation houses, were completely dedicated to the formation and administration of the seminary. The fathers accompanied each student, providing the personal, academic, spiritual, and pastoral development required to enable and empower the future priest to respond faithfully and effectively to the needs of the Church. They were clear on the goal of priestly formation as it is summed up in the biblical passage "Until Christ be formed in you" (Gal 4:19). They were also very conscious of the type of priest Africa needs today as the bishops and seminary staff of Southern Africa portrayed it.[8] The following is the picture of a priest in Africa and the formation programme was focused on forming such a priest for Namibia.

He needs to be a man of faith who has interiorized his faith; who is a man of God; who is passionately attached to Christ; who is a man of prayer, and can integrate prayer and work; who is grounded in the liturgy and cherishes the Eucharist; who is committed to the Church and who has benefited from a strong spiritual formation.

He must be a man of high moral standards who is morally mature, responsible, and hardworking; who is generous and unselfish; who has love of poverty; who is humble and can handle alcohol.

He must be a healthy and balanced human being who is healed and has been strengthened by growing from brokenness to integration; who knows himself and can handle his own hurt and anger; who has a balanced judgment, can organize his own life, self-critical and self-confident; who is psychologically mature and can relate well to others, both to men and women and can relate appropriately to his family in the African context; who is comfortable with his own sexuality and can be a good model of the celibate life for others and who is emotionally, psychologically and intellectually mature.

[6] Congregation for Evangelization of Peoples, Rome, Prot. N. 4557/98.

[7] *Pastores Dabo Vobis*, no. 42.

[8] Meeting of the Bishops and Seminary Staff of Southern Africa, Marianhill, South Africa, 1994.

*He is a man who understands priesthood w*ho sees priesthood as a vocation which must be confirmed by the Church; who becomes a priest because of his ideals and not his needs; who is Christ-like himself and appreciates the priesthood of Christ and of the people; who is energized by his vocation and by preaching the Gospel; who does not link priesthood with status but with service; who is free of careerism, ecclesiastical ambition or the desire for chieftainship and who can model the priesthood of Christ for others.

He must be a Christian leader who is at the service of others; who can relate well to his bishop, the people and build up community; who can exercise non-dominating leadership working in a team and collaborating with others in ministry rather than being individualistic; who can discern with others what is needed and above all he must be a holy leader, thinker and able to inspire others and take initiative.

He should be a man who has the necessary skills for language who can communicate well; who has a good academic formation; who has a strong theological background, organizational and administrative skills, and computer literate; who has media skills for Radio, T.V, etc. and has skills in human relationships.

He shall be a good pastor who is rooted in the African (southern) context and understands its history and the problems and sensitive to culture and the process of inculturation in our multi-cultural context; who is compassionate and loving, committed to the to the people and the pastoral plan; who can read the signs of the time, interpret them and integrate the theological and the pastoral; who can communicate well with the bishop, fellow priests and people; who is zealous, enthusiastic, happy and joyful in his work; who is sensitive to feminist issues and women's pain and is confident and competent diocesan priest and pastor.

5. A Successful Namibian Mission

The former Apostolic Nuncio Archbishop James Patrick Green has publicly commented to the Bishops of Namibia and South Africa on the excellence of formation given at St. Charles Lwanga Seminary. Archbishop Liborius Nashenda, the President of NCBC, very often publicly told the priests, people, and the seminarians about the excellent quality of formation given by the CMI Congregation. During the meeting of Rev. Fr. Paul Achandy CMI, our prior general, with the bishops during the Plenary on 3 February 2016, the bishops requested him to extend our service for an indefinite period until they have full confidence in their own local clergy. The same request

was made to previous Prior Generals as well. The seminary continues to do very well under the leadership of Fr. Benny Karuvelil, the Rector, and other committed and dedicated CMI fathers.[9]

6. A Legacy Received and Shared

Working with responsible people of great vision and academic discipline and spiritual outlook should mould in us the spirit of perseverance which eventually should help us to face difficulties and challenges during crises. I vividly remember the comment people made on our perseverance after a student unrest in the seminary in June 2004 while Bishop Antony Kariyil visited the seminary as the Prior General of the time. People, later very positively commented on our stance and perseverance amidst the disappointing events like the 'hunger strike' by seminarians instigated by a couple of staff members for unfounded and unwelcome demands. The stern position taken by the bishops on such situations encouraged us to carry on our mission.

Working in Dhramaram College with staff members of different age groups, academic excellences, critical minds, spiritual visions, multitude of talents and team work shall help one in the future to hold responsibilities with confidence and face challenges and problems with a spirit of endurance. Such a living situation instils confidence to go anywhere and work with people of different temperaments, ideas, cultures, and perspectives. It was testing and challenging when I was the sole Indian and CMI member working with other six staff members each coming from different countries having diverse views on freedom and the kind of formation to be given in the seminary. The bishops realized that it would affect the formation and they requested our congregation for more members and entrusted the administration of the seminary to us.

As an insider of Dharmaram, and now as an outsider in Namibia, I retrieved the rich human resources, well organized academic setup, qualified personnel, beautiful infrastructure, conducive atmosphere for serious work, pastoral opportunities, healthy environment, motivating religious tradition and inspiring history of Dharmaram. We are blessed to have such an institution to prepare the coming generations for building up God's Kingdom here on earth. I see the CMI mission in Namibia, thus as a sharing of the richness of Dharmaram/DVK with the Church in Namibia which needs our assistance in building up its local church. It is in this background I made a request to DVK in 1999 and later to the prior general in 2007. Rev. Dr. S. Athappilly, the President, even suggested affiliating St. Charles Lwanga National Seminary with DVK.

[9] Appointing me as the Secretary General of the Namibian Catholic Bishops' Conference (2009 - 2016) and Pastor of a Parish in the Archdiocese of Windhoek (2011-16) and offering Chaplaincy in one of the prestigious schools (St. Paul's College) in the Archdiocese of Windhoek shall be seen as the Bishops' appreciation and recognition of our committed ministry in Namibia.

Although official, written and direct support didn't come from DVK, the Generalate, in full understanding with Dharmaram, is supporting Namibia in its growth toward a self-reliant local Church.

I am very happy that I could share my part toward our Namibian mission which is indubitably the legacy generously received from Dharmaram College/Dharmaram Vidya Kshetram. From 1967 to 1998, involved in different stages of formation and then in the priestly ministry, I was in this great temple of learning and formation. Although there was a long leave of absence from Dharmaram of about 18 years for the new mission of the Congregation in Namibia, my spirit was keenly following the all-round growth of this prestigious institution. And now being in Canada fully involved in parish ministry as a pastor, I still feel that I am part of this great ecclesial establishment.

7. Challenges and Issues Behind

The starting of any organization has its story of struggles and strains. Our Namibian Mission was not an exception. Lack of infrastructure, qualified staff, financial constraints, administrative holdups, cultural apprehensions, missing of community fraternity, were some of the challenges. They could not deter our determination, commitment, and sense of mission. From factual evidence as mentioned above, we have all the reasons to be happy today about our Namibian Mission.

"Can religious train diocesan clergy?" At least a few priests, who had hidden agendas, attempted to infect the students with this non-theological and unhealthy question to create unrest in the seminary. The theology of priesthood and the history of formation in seminaries in the Church will make it clear that such narrow thought has never been a big issue, rather, it was encouraged and welcomed in the universal church.

"How can foreign missionaries train local clergy?" It was raised by a few priests and this shall be seen in a wider context of emerging thrust towards an African indigenous Church. In principle, I agree that it[10] is an ecclesiological vision that the local churches must become self-reliant, self-propagating, self-supporting, and self-governing communities. The church should move in this direction. However, the spirit of harmful nationalistic feeling can jeopardise the normal growth of the local church. A theological formation generating awareness of the need for building up a local church in all its dimensions must be the aim when we are involved in forming local clergy anywhere in the world.

[10] Thomas Manninezhath, "Church as Family. Towards African Indigenous Churches" in Kuncheria Pathil, *Church on Pilgrimage* (ed.), p 199-221.

"We have had enough and why are you here to rule us?" The remnants of colonization were still in the minds of people, and we are in a country which had inhumanly suffered from the colonizers. In this scenario, those who have joined the seminary soon after the independence of the country from the colonizers looked at seminary formation as a continuation of imposing, controlling and commanding and reacted to the seminary formation plan. Lack of a grasp of Catholic religious ethos, unconventional family setups and a lack of, morality and purity of purpose were added challenges for us in our seminary mission in Namibia.

The number of candidates leaving the seminary caused disappointment and fear. It was a disappointment for the Church authority as the vocation to priesthood was very poor and those who were brought in were being sent away. The fear was caused because the immediate future of the church appeared unpromising. "Fishers of men" in a very unorganized way fished "fishes of all kind" and brought these into the seminary but the seminary had to "throw out" (Mt 13:48) many very painfully after giving them many chances (Lk 13:8). Although the guidelines were well outlined in the Church documents on priestly formation,[11] it was hard to disseminate it to the local situation because of the problems discussed above. A cry that all candidates who were recruited with much difficulty and brought into the seminary must be ordained, was a big challenge for us, although we were very sensitive to the context of the local church.

8. Conclusion

It is a great joy to see the multi-faceted growth of our Congregation in terms of its generous contribution both to the local and universal Church. While we take pride and praise God for what we have accomplished so far, let us also take a pledge to move on further by reading the signs of the times and re-dedicating ourselves to get into new ministries and new fields of apostolate emerging from the fast-changing situations of the world where we live and work

When the CMI Constitution (no. 81) discusses the requisite dispositions of candidates for priestly and religious life, it says that they shall possess virtues of goodness of heart, sincerity, strength and constancy of mind, careful attention to justice, politeness, honesty, reliability, proper motivation, and intellectual capacity. Dharmaram College is the place where all those 'requisite dispositions' become matured and blossom. This is the legacy of this great institute. The Namibian Mission of forming diocesan clergy as per the pastoral vision of the local bishops and the plan of the Universal

[11] *Optatum totius* (1965); *Presbyterorum ordinis* (1965); *Pastores dabo vobis* (1992) and many other documents of the Holy See were helpful in establishing a sound foundation for the priestly formation.

Church is a success story of the CMI congregation and a proud sharing of the legacy of Dharmaram College and Dharmaram Vidya Kshetram.

Would it be possible to establish a stronger and lasting link between the Namibian mission and Dharmaram/Dharmaram Vidya Kshetram? Since both institutions come under the general administration of the Congregation it will be easier to pursue provided the staff members of Dharmaram are willing to take up such missionary initiatives for a reasonable period. In 2007 this idea was raised to DVK administration and the prior general. As suggested, a request was submitted to the General Chapter and the response was that the issue comes under the administrative competence of the prior general (Ref: PG/635/2008) and the Generalate shall explore it. Such a link would make the administrative responsibility of the rector of St. Charles Lwanga National Seminary easier while it could broaden the mind, enhance the outlook, and enrich the missionary perspectives of our Dharmaram staff members. Availability of more members may also help us to expand our mission in Namibia. In such a way, Dharmaram/DVK can more systematically and meaningfully contribute to the growth of the local church in Namibia.

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26
CHAVARA INSTITUTE OF INDIAN AND INTERRELIGIOUS STUDIES (CIIS), ROME: THE FIRST 'GLOBAL EXTENSION' OF DHARMARAM

Dr. Isaac Arickappallil, CMI

(This article is to show how Dharmaram extending its service abroad played a key role in the establishment and growth of the Centre for Indian and Interreligious Studies (CIIS) in Rome which today is an extension centre of Dharmaram Vidya Kshetram under the name Chavara Institute of Indian and Interreligious Studies (CIIS); CIIS is the first step of Dhamaram in her global extension; some of the activities and programmes of CIIS are highlighted here to show that they go along with the mission and vision of Dharmaram in her global service to the Church. The Diamond Jubilee Year of Dharmaram 2017 was also the Ruby Jubilee Year of CIIS - a providential coincidence indeed).

1. Introduction

The "fresh air" infused by the life-giving Spirit through the "New Pentecost" of Second Vatican Council made an all pervading effect in the universal ecclesial body reaching all its nerves, and its pulses were felt in the global secular scenario as well. The age old exclusive approach was replaced by an inclusive outlook; the centripetal gave way to the centrifugal. The call of the Council to undertake study and research of other religious traditions with a view to enter into dialogue with them is just an example of the Church's unprecedented approach to other faiths and cultures in the new context. The CMI Congregation, the first indigenous religious Congregation of India, which has ever been faithful in "thinking along with the Church" and eager in moving into new vistas of apostolate from its very inception, seized the opportunity and became one of the pioneering communities initiating inter-religious movement, and the religious pluralism of India offered a fertile natural setting to the venture. Well conscious of the mission of the Church to the "whole world" cutting across the confines of any particular nation, the CMI Congregation took up the challenge of starting a centre for the study of world religions in the very heart of the city of Rome. No wonder that Dharmaram College, which has always had well qualified professors from world renowned universities and which provides theological and philosophical

training and orientation to the CMI Congregation's life and mission in particular, was asked to begin this work by the superiors.

2. Historical Note

The immediate inspiration for Very Rev. Fr. Theobald Pothanickad CMI, the then Prior General, for sending Dr. Thomas Aykara CMI, the young dynamic professor of Dharmaram College to Rome for exploring the feasibility of starting a centre for the study of world religions and executing the project was a timely suggestion of Fr. George Kaniarakath CMI, through our Congregation's official bulletin, "Carmela Sandesham," for considering an institute of our own in Rome. The core committee for the project consisted of Fr. Thomas Aykara, Fr. Justin Koyipuram, the then CMI Procurator General in Rome, and Fr. Lucas Vithuvattical, the then Postulator General for the cause of Chavara Kuriakose Elias. All our CMI members, who were then in Rome and other European countries supported and collaborated with them in one way or other. Dharmaram College sent more than half a dozen of its Professors to join Dr. Thomas Aykara and others in Rome, mainly for paper presentations in the international seminar connected with the inauguration of the centre: Dr. Mathias Mundadan CMI, Dr. John Britto Chethimattam, Dr. Joseph Pathrapankal CMI, Dr. Thomas Kadankavil CMI, Dr. Thomas Manickam CMI, Dr. Werner Chackalackal CMI, and Dr. Francis Vadakkethala CMI, were among them.

The gracious presence of a galaxy of civil and ecclesiastical luminaries on the occasion of the centre's inauguration showed the warm and wide reception offered to the new centre, the first of its genre in Rome, and the interest in its future growth and development. Her Excellency Mrs. Rukmini Menon, the then Ambassador of India to Italy inaugurated the centre in the year 1977 at a meeting presided over by His Eminence Cardinal Garrone, the then Prefect of the Congregation for Catholic Education with Very Rev. Dr. Theobald CMI, Prior General. Other dignitaries present were His Eminence Cardinal Lourdusamy, the then Secretary of *Propaganda Fide* and Prof. Horst Burkle from Munich, who gave orientation talks.

The Centre started operating from the CMI Procura at Via Martino V, 26/B, 00167, Rome, with the CMI Procurator General, Dr. Justin Koyipuram as its first director and since 1983 the Centre has been working from its present premises in Corso Vittorio Emanuele II, 294/10, 00186, Rome, on the fourth floor of a condominium at a prime location in the very centre of the city of Rome, close to the Vatican and in the vicinity of various universities. The location was purchased through the contact and initiatives of Dr. James Aerthayil CMI, Dr. Justin Koyipuram CMI, Dr. Lucas Vithuvattickal CMI, and Dr. Thomas Aykara CMI. Later when Dr. Thomas Aykara was the CIIS Director (1997 - 2002) and Dr. Justin Koyipuram, Procurator General for another term, they

managed to buy the third floor also in the same condominium for the accommodation of our CMI priests doing higher studies in Rome and christened it "Casa Chavara."

Centre > Institute > *Extension Centre*

The original name of the centre was the Centre for Indian and Inter-religious Studies (CIIS) and from the time of its inception the Centre has been conducting various programmes in the field of inter-religious studies and Eastern Christianity. Recognizing its unprecedented growth, the Centre has been elevated to the status of an Institute, changing its name from Centre for Indian and Inter-religious Studies (CIIS) to Chavara Institute of Indian and Inter-religious Studies (CIIS) during the directorship of Dr. Thomas Aykara CMI (1997-2002). Considering its continued contributions in the field of inter-religious studies and to further enhance the academic excellence, at the request of the present director, Dr. Isaac Arickappallil CMI, the Institute was declared in 2010 an Extension Centre of Dharmaram Vidya Kshetram (DVK), by Very Rev. Fr. Jose Panthaplamthottiyil CMI, Prior General and the Vice Chancellor of DVK. We may also recall here, as noted above, the immediate inspiration of Dr. Theobald CMI, the Prior General, which led to the establishment of CIIS was a suggestion by Fr. George Kaniarakath CMI. However, in response to the call of Vatican Council II (NA 2) to enter into inter-religious dialogue and study of religions of the world, Dharmaram had already instituted the Centre for the Study of World Religions (CSWR) in 1971. Therefore the establishment of CIIS in Rome would be a providential parallel sprouting of another independent centre. It existed directly under the CMI Prior General, without breaking its association with Dharmaram, especially in view of staff support; the appointment of its directors, almost all of them, was from among the Dharmaram Professors over the years: Dr. Justin Koyipuram CMI (1977-1979), Dr. Thomas Mampra CMI (1979-1982), Dr. Albert Nampiaparampil CMI (1982-1984), Dr. George Kaniarakath (1984-1986), Dr. Augustine Thottakara CMI (1986-1997), Dr. Thomas Aykara CMI (1997- 2002), Dr. Alexander Thannippara CMI (2002-2005), Dr. Jacob Marangatt CMI (2005- 008), Dr. Isaac Arickappallil CMI (2008-2017), and the present director is Dr. Cherian Thunduparampil CMI (2017-).

3. Dharmaram Legacy Extended and Embodied

The programmes and activities of the Centre are envisaged in view of fostering Indian and inter-religious studies and activities as its name signifies. Promotion of studies and research in Eastern Christianity is another important concern of the centre. For talks, lectures and symposiums we select different relevant themes from religions and cultures of the world, giving special attention to those of India. Inter-religious festal celebrations like Deepavali, Christmas and Ramadan are occasions when people from different faith traditions can enjoy inter-religious fellowship. The yoga practice cum meditations, and inter-religious prayer meetings, after the model of the Assisi Inter-

religious Prayer Meeting in 1986 convened and led by St. John Paul II for peace and religious harmony, are also attempts for the followers of various religions to have experience of the transcendent God together at CIIS. Our cultural events with religious music, dance, etc., are also aimed at a mutually enriching experience of the people of the East and the West in a different way.

The two sets of lecture series we have are the Placid Lectures and Chavara Lectures. The purpose of the Placid Lecture series, instituted at the CIIS in honour of Fr. Placid Podipara CMI (1899-1985), who was a prominent theologian and eminent historian of the Syro-Malabar Church of the St. Thomas Christians of India, is to promote studies and research in Eastern Christianity.

The scholars who have delivered Placid Lecture Series include Archbishop J. Powathil (Church as the Mystery of Communion: A Tribute to the Ecclesial Vision of Fr. Placid J. Podipara CMI); E. J. Kilmartin S. J., (Particular Liturgy of the Individual Church: Theological Basis and Practical Consequences); B. McNeil (One City, One Bishop? Ecclesial Reflection on Eastern Catholic Churches); E. G. Sutner (Church Unity: Union or Uniatism? Catholic-Orthodox Ecumenical Perspectives); K. Pathil (Indian Church at Crossroads); N. Tanner (Is the Church too Asian); B. Spinks (Western Use and Misuse of Eastern Liturgical Traditions: Some Cross-sections in its History); Archbishop J. Perumthottam (Unique Features of the St. Thomas Christian Heritage: Its Preservation, Relevance and Challenges); Bishop Abraham Julios (Ecumenical Vision of the Syro-Malankara Catholic Church); Bishop J. Kallarangatt (The Prominent Traits of Eastern Theology); Bishop P. Kannookkadan (A Historical and Theological Study of the East Syriac Lectionary); T. Kollamparampil CMI (Baptismal Covenant and Christian Witnessing); J. Aerthayil CMI (The Trinitarian Experience in Christian Prayer: An Oriental Perspective); P. Pallath (Unity of Christian Initiation with Special Reference to the Syro-Malabar Church).

Various themes of the above talks could be categorized under Ecclesiology, Liturgy, Ecumenism, Prayer, Sacraments, Church Administration, etc., from an Eastern perspective, and one can detect here the genuine and earnest attempt of CIIS as an extension centre of DVK in carrying out the vision and mission of Dharmaram for the building up of the Universal Church in India and abroad, fostering the rediscovery and growth of an authentic Oriental Christian theology, apart from its commitment to interreligious and Indian studies.

Chavara Lecture Series at the CIIS is in honour of St. Kuriakose Elias Chavara (1805-1871), the founder of CMI-CMC Congregations as is obvious in whose name the Institute is christened. Besides being a spiritual leader, noted social and religious reformer, eminent educationist, he was also a great pioneer and promoter of inter-

religious and inter-cultural understanding. The objective of this series is fostering human development through inter-cultural studies and spiritual integration.

Some of the experts who have given Chavara Lectures are A. Amaladoss S.J. (Becoming Indian: The Process of Inculturation); N. Smart (Religion and Nationalism: The Urgency of Transactional Spirituality and Toleration); B. Bhatt (Ahimsa in the Ancient Religious Traditions of India); M.M. Thomas (A. Diaconal Approach to Indian Ecclesiology); P. Kochappilly CMI (Eastern Christian Ethics); T. Kalam CMI (Church's Teaching on Sexuality: Perception and Reality); J. Palackal CMI (Jesus and India: A Connection through the Aramaic Language); P. Kalluveettil CMI (Metaphorical World of an Indian Sage). The selection of various topics here too is in tune with the vision of Dharmaram, based on the relationship between cultural ambience and diffusion of the gospel message.

In order to keep track with the teachings of the Church in inter-religious dialogue, CIIS usually takes topics for discussion from the themes of the Holy Father: like "Priesthood" in the Year for Priests, "Religious Life" in the Year of Consecrated Life; and "Mercy and Compassion" for the Year of Mercy.

CIIS offers extension lectures and programmes in the Italian language for the benefit of the Italian speaking local audience; many of them show great interest in Indian topics like Ayurveda, Yoga, Indian Cultures, Customs and Religions, etc.

CIIS has published more than 30 books and some of the Placid and Chavara Lectures are among them. Our library specializes in Indian religions and cultures, inter-religious studies, comparative study of religions and Eastern Christianity.

4. Uniqueness Well Utilized

Though we have a number of renowned ecclesiastical universities, institutes and formation houses in Rome, CIIS stands unique with the mission and vision of Dharmaram far extended; our activities and programmes are pedagogical expressions of Indian spiritual traditions and religious harmony offered in Rome as a modest service to the universal Church and the globalized world with its present day challenges. Thus CIIS offers opportunities for the international community of priests, religious and seminarians in Rome to take advantage of its unique activities and programmes in their formation and/or ongoing formation with a view to their future ministry, especially in these areas in different countries and cultures; and many of them utilize these rare opportunities indeed. Through our Indian and foreign language courses, too, we help our students reach the "ends of the earth."

5. Future Scope & Challenge

CIIS in Rome has been offering its service in the field of Inter-religious Studies, Ecumenism and Eastern Christianity through various programmes and diverse activities: talks. lectures, courses, celebrations, prayer meetings, seminars, library service, publications, etc., for the last forty years; still there remains much to be done and there is ample scope for further development and eventual growth in these areas and beyond; to cite for instance, from an E*xtension Centre*, CIIS could be gradually and eventually raised to an *Institute Affiliated* to Dharmaram Vidya Kshetram with advanced certificate courses and students on a regular basis, with scholarships and accommodations, with sufficient numbers of staff on a long term basis who are well qualified and specialized in Indian and inter-religious topics as well as in Eastern Christianity; all these evidently demand substantial human, material and financial investments -indeed a great challenge !

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DHARMARAM COLLEGE AND THE GLOBAL EXTENSION OF ECCLESIASTICAL STUDIES: CICIIS SACRAMENTO, USA

Fr. James Narithookil, CMI

1. CICIIS: A HISTORICAL REVIEW

The origin of the Chavara International Center for Indian and Inter-Religious Studies (CICIIS) in Sacramento, USA, is the result of the interest and enthusiasm of a few pioneers like Fr. Mathew Rappu, Fr. Jose, Mr. & Mrs. Jose Chiravayalil and Fr. Mathew Chandrankunnel. When Bishop Kariyil, the prior general at the time, visited Sacramento, the pioneering team introduced him to Bishop William K. Weigand, the bishop of Sacramento, who welcomed the idea with great enthusiasm. Bishop Weigand requested prior general to send a priest to start the center. In response to the bishop's request, Fr. Isaac Arickappalil CMI was sent from Dharmaram to Sacramento on 8th June 2004, to do pastoral service at St. Mary's parish and to establish a center for the study of World Religions as an extension of Dharmaram Vidya Kshetram.

The "kick off" of the center's activities was solemnly declared on April 10, 2005 by Bishop Richard J. Garcia, the then auxiliary bishop of the diocese of Sacramento in connection with the bi-centennial birthday celebration of Saint Chavara Kuriakose Elias, the founder of the congregation of the Carmelites of Mary Immaculate.

The center was formally blessed and inaugurated by Most Rev. William K. Weigand, the bishop of the diocese of Sacramento on October 18, 2005, at St. Mary's Parish, in Giovanni Hall. The inaugural session was followed by a two-day seminar (October 18-19) with the theme **"Christianity and other Religions: New Horizons for Peace and Harmony."** The seminar was attended by over 250 participants including priests, religious and people of different faiths and religions.

Fr. Mathew Kaniamparampil, the then Vicar General of the CMI Congregation, in his keynote address made it clear that in line with the teaching of the Second Vatican Council, the CMI congregation had been opening centers of Interreligious activities in different parts of India and abroad, upholding the axiom *sentire cum ecclesia,* "to think along with the church." He made it clear that the CMI Congregation, which was

founded in India, the cradle of several world religions such as Hinduism, Buddhism, Jainism and Sikhism, places it in advantageous position as far as interreligious activities are concerned.

After the blessing and the inauguration, the seminar proper began with the welcome speech of Fr. Isaac Arickappalil CMI, the first director of the CICIIS. Prof. Dr. Maria Jaoudi, Department of Humanities and Religious Studies, California State University, Sacramento (CSUS) presented a paper on **"Spirituality, Peace and Harmony in World Religions".** The second paper was by Prof. Rosalie Amer, Consumnes River College, on **"Islamic Vision of Peace and Harmony – A Critical and Creative Appraisal for Today."** Prof. Dr. Joel Dubois, Department of Humanities and Religious Studies, CSUS, presented a paper on **"Unity and Diversity in Classical Hindu Thought."** Rev. Dr. Kuncheria Pathil CMI presented a paper on **"Plurality of Religions and the Challenging Mission of the Church."** Sant Baba Daljit Khalsa, founder and chief of Guru Nanak Sikh Mission of America, presented a paper on "**Foundations of Peace and Harmony in the Vision of Guru Nanak in Sikhism."** Rev. Fr. James Narithookil CMI, the rector of Dharmaram College, Bangalore, presented his paper on **"Interreligious Dialogue: An Islamic Perspective."** Rev. Dr. Mathew Chandrankunnel CMI, the director of the Study of World Religions (CSWR), India spoke on **"The Contemporary Religious Movements in India and their outreach to the West."** The concluding message was given by Rev. Dr, Jose Panthaplamthottiyil CMI, the Coordinator General of the CMIs of the USA and Canada.

2. NATURE

CICIIS in Sacramento stands for promoting Indian and Inter-religious studies, in view of religious harmony, peace and mutual trust and respect in the pluralistic scenario of religions and spiritualties in the North American context today. It aims at enriching the ever-renewing role of the Church in the broadest sense of the kingdom of God, contributing culturally to the meaning and making of the still evolving identity of America, where there is a constant meeting and merging of cultures and traditions. The ultimate root, the inner heart and the ceaselessly developing thought of America is in ENCOUNTER; and hence it is inter-cultural, inter-religious, inter-ethnic and inter-relational in nature.

CICIIS has a meaningful mission and a relevant role of its own, well in tune with the texture of the country and the spirit of the Church, especially in the light of Vatican II and the consequent evolution in the dialogue of religions. CICIIS is academic in its search for the truth in all religions, spiritual in depth by sharing the varieties of different religious experience and is inter-cultural in its pastoral perspective.

3. OBJECTIVE

To prepare a proper forum for helping people of different religions and cultures to experience and live their own religions and cultures through deepening of their own faith and mutual enrichment with others, leading to a holistic transformation of the society in the pluralistic context today.

4. PROGRAMS AND ACTIVITIES

A. Open to all:

I. Lectures, seminars, discussions, classes, etc., on:

a. Different religions and culture
b. Topics of different interest and relevance (e.g., Indian and Eastern spirituality, yoga and meditation, Indian art,dance, music, etc.)
c. Issues and problems of current national and international importance.

II. Inter-religious prayer meetings and observance of special days like Christmas, Onam, Deepali, Gurunanak Day (founder of Sikhism), Id-Ul-Fitr, Nabi Day, Chavara Day (Feast of Saint Chavara the great renaissance leader, social reformer, apostolic administrator and founder of religious orders for men and women, CMI and CMC), Gandhi Jayanthi, Martin Luther King Jr. Day, etc.

III. Inter-religious and Ecumenical gatherings and discussions:

a. Occasions of national importance like Martin Luther King Jr's Day, Indian Independence Day and Republic Day
b. On the occasion of the visits of eminent persons: religious, national, political, literary, scientific, cultural, etc.
c. Organizing spiritual practices belonging to various spiritual, religious and socio-cultural traditions, such as Carmelite spirituality, Franciscan spirituality, Ignatian spirituality, Buddhist spirituality, Zen meditation, and Hindu spirituality, Jain spirituality, Sikh spirituality and realization of the mystical consciousness.

B. Academic Programs for University Students and others:

1. Theology of Religious Pluralism, Contemporary Indian Spiritualities, etc. Spirituality in Indian religions (Indian culture, Indian philosophical systems, Yoga practices)

2. Indian Music: Spiritual dimensions of Karnatic and Hindustani Music
3. Indian Dance- Dance as a form of worship
4. Science and Religion: Compliments and /or conflicts in East and West

C. Spiritual and Pastoral:

1. Community gatherings, Eucharistic celebrations and prayer meetings
2. Catechetical, religious, biblical classes and discussions
3. Ayurveda- Holistic life – Medicine for rejuvenation with spiritual practices.

D. Administrative set up:

a. Management: CICIIS is owned and managed by the priests of the Carmelites of Mary Immaculate (CMI) religious order. It is run in close collaboration with and the support of the Diocese of Sacramento, California (specifically St. Mary's Parish, Sacramento). It is named after Saint Kuriakose Elias Chavara, the founder of the CMI Congregation.

b. CICIIS is an extension of CSWR in Bangalore, India, and works in collaboration with similar international centers in Nashville, TN, and Chavara Institute, Rome, Italy.

c. Director. A CMI priest appointed by the prior general of the CMI Congregation is its director. The first director was Rev. Dr. Isaac Arickappalil CMI, who served also as the pastor of St. Mary's Church, Sacramento, California. The present director and pastor is Fr. James Narithookil CMI.

d. Patrons. The first patrons were Most Rev. William K. Weigand, the Bishop of Sacramento Diocese. Rev. Fr. Antony Kariyil, the Prior General of CMI Congregation.

The present patrons are: Most Rev. Jaime Soto the Bishop of Sacramento,Bishop Myron Cotta, Auxiliary Bishop, Bishop Emeritus Most Rev. William K. Weigand Rev. Fr. Paul Achandy CMI, the Prior General of CMI Congregation.

5. THE CONDUCTED PROGRAMMES

The following are some of the programs conducted at the center:

Rev. Dr. Joseph Pathrapankal CMI, an internationally acclaimed author of 28 books, gave talks on the subtle theological insights for Interreligious harmony and peaceful coexistence advocated by St. Paul.

Dr. Sebastian Athappilly CMI, addressed the Sacramento audience on the fascinating personality of Christ, as the second Adam, from an interreligious perspective.

Fr. Francis Chirackal CMI, gave meditation sessions on the "Path to Bliss," and Christian Yogic Meditation with Pranayama.

Fr. James Narithookil CMI, the director of CICIIS, Sacramento, gave a series of lectures comparing Christianity and Islam.

Fr. Joseph Palackal CMI, presented a film on Cultural interface and Religion in South Asia. The DVD, "Kerala the Cradle of Christianity in South Asia," which he presented was very informative and inspirational to the American audience. After viewing the film many were enthusiastic to know more about the St. Thomas Christians in India.

Rev. Dr. Thomas Chathamparambil CMI, Vice-Chancellor of Christ University, Bangalore, gave an inspiring talk to the Syro-Malabar Youth, who were born and raised in America, about the education system in India and how the CMI congregation is pursuing the legacy of Saint Chavara in education to carry on this mission with excellence.

Rev. Antony Urulianickal CMI, during his visit to Sacramento gave a Bhajan Sndhya for two hours which was a profound spiritual experience for the audience.

Rev. Dr. Varghese Puthuparambil CMI, gave an erudite talk on Zen Meditation and Spirituality which was attended by a large number of people who were eager to know more about Zen spirituality.

Dr. Mathew Roy Karawatt, a member of the International Association for Analytical Psychology, a senior lecturer and clinical supervisor at the C.G. Jung Center in Rome and a lecturer on Indian Philosophy and Psychology at the Yoga Teachers Training Institute in Italy, delivered a lecture on "The Concept of the Divine in the Hindu Tradition."

Dr. Sebastian Mathew M.D., F.R.C.P. gave an inspiring talk on the "Prevention of Diseases."

Dr. Mathew Roy Karawatt from Rome gave a talk on "The Lord's Prayer: a Meditative Reading from the Perspective of the Vedas (ancient Hindu Holy Scriptures).

Rev. Dr. Antony Kariyil CMI. Gave a talk on "Indian Caste System" – Purusharthas and Ashrams – Goals & Stages of Human Beings.

Mrs. Roseline Joseph gave a four weeks' session on "A Call for Spiritual Awakening – Concentration, Meditation and Prayer."

Fr. James Narithookil gave a seven-week course on "The Interior Castle or The Seven Mansions of St. Theresa of Avila.

Rev. Dr. Isaac Padinjarekuttu gave a talk on "A Church at the Service of the World: Challenges for the Church Today."

Samia Zumout gave a talk on "Surrendering to God's Will through Mary's Guidance" – an inspiring true story of an ordinary woman's willingness to examine the source

of her emotional wounds to achieve spiritual freedom and to discover the meaning of love that frees her from the emotional web.

Rev Dr. Jose Panthaplamthottiyil gave a talk on "New Evangelization in the context of the Synod of Bishops."

Dr. Gloria Petruzzelli gave a talk on "Mindfulness Based Stress Reduction" – A useful method for improving mental health and reducing symptoms of stress, anxiety and depression.

Sonya Frausto, Assistant Professor in the Clinical Administrative Science at California North State University College, gave a talk on "Memory Care, Medications and You."

Dr. Antony Kariyil, director, Rajagiri School of Engineering and Technology, talked on "Religion and Society in India."

Rev. Sebastian Thekkedath gave a talk on "Christian Contribution for Education in India."

Dr. Sebastian Mathew M.D. F.R.C.P gave a talk about "A Holistic Approach to Health and Wellness."

Dr. George Varghese, principal and professor of Oral and Maxillofacial Surgery gave a talk on "Marvels of Oral and Maxillofacial Surgery."

Dr. Oliver Inchody CMI talked on "Human Ecology and It's Need for a Spiritual Reconstruction."

Rev. Mathai Thonikuzhy CMI gave a talk on "Su Jok Therapy."

Inter-Religious Christmas Celebration:

One of the most attended and appreciated programes of the Center is the annual inter-religious Christmas celebration. Leaders of different world religions give a Christmas message representing their religions. It is always accompanied by carol singing, Indian devotional dance and a delicious Indian dinner.

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DHARMARAM AND INCULTURATION
Historical-Theological Deliberations on the Growth of Dharmaram with Special Reference to Inculturation

Dr. Augustine Thottakara, CMI

1. Introduction

This essay includes the following points: In the first part some introductory remarks on inculturation in general are made. Then I try to delineate some efforts that have been carried out in the field inculturation in India and at Dharmaram. I would also like to deliberate on the inculturation efforts in a wider context. I want to show here the example of the St. Thomas Christians of Kerala, and the efforts of a few great missionaries and theologians, namely, Roberto de Nobili and Brahmabandhav Upadhyaya, Frs. Jule Monchanin and Henry le Saux (Abhishiktananda). Speaking on the inculturation in India after the II Vatican Council, I would like to explain the works that have been done and that are being done in three fields, namely, Indian liturgy, Indian theology and Indian spirituality since the great Council. I will also shortly explain what the real situation now is, and then conclude with some objections that have been raised in India against the process of inculturation.

2. Culture

Christopher Dawson defines culture as, "an organized way of life which is based on common traditions and conditioned by common environment. It is the sum-total of a nation's thinking and living, transmitted for a long period of time so as to form a tradition capable of influencing society."[1] Culture is evolved from the communitarian life, attitudes and activities of a people. It encompasses all aspects of life like rules of societal life, patterns of behaviour, food habits, folklores, art forms, celebrations, customs and traditions. Culture and religion are two separate realities and have distinct identities of their own. But they are not opposed to each other. They influence, enrich and transform each other.

[1] C. Dawson, *Religion and Culture*, London: 1948, p. 47.

3. Inculturation

Inculturation is defined and described by Prof. Crollius in the following manner:

> (It is) the integration of the Christian experience of the local Church into the culture of its people, in such a way that this experience not only expresses itself in elements of this culture, but becomes a force that animates, orientates and innovates this culture so as to create a new unity and communion, not only in the culture in question but also as an enrichment of the Church universal.[2]

So the inculturation process aims at assimilating and integrating the local culture by the local Church to use it as an important medium of living and expressing the Christian faith. Inculturation, in effect, is a form of living dialogue by which both the partners of dialogue, namely, the local Church and its cultural *milieu* are mutually influenced, enriched and enlightened.

4. Need and Relevance of Inculturation: Theological Reflections

Nobody doubts the need and relevance of inculturation. It is a basic and unquestionable principle of the life of faith in the Church. And it started right from the beginning of Christianity. The very fact that there exist four Gospels of the one Lord Jesus Christ is a great example of the need and urge the early Church felt to inculturate the message of Christ into the particular cultural context in which it was being preached. Revelation of God, the response of man to this revelation, the expression of this response in worship, in daily life through symbols, art forms, patterns of behaviour, etc., are all intimately related to the particular culture in which these things happen. St. Paul says: "God wanted all things to be reconciled through him and for him, when he made peace by his death on the cross." (Col 1:20). Christ, the Word of God, is present in the whole of creation, and reveals his presence in all the cultures in various ways.

The incarnation of the Word is the final, decisive and unique covenant of God with humanity. Christ's incarnation is a very radical act of inculturation. The eternal Word of God takes flesh and shape in space and time. The humanity of Christ is the enfleshment of God's self-gift. This humanity in the person of Jesus of Nazareth took birth and lived in a particular time, place and culture. Humanity of Christ was the instrument and agency for the salvation of the world.

Incarnation is a very dynamic reality and process. The union of two natures, divine and human, in one person is not a static existence side by side, but is the most dynamic expression of God's word and a very powerful act of God's intervention in human history. This is the most personal and concrete encounter of God with humanity.

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[2] A.R. Crollius, "What is New about Inculturation? A Concept and its Implications", *Gregorianum* 59 (1979), p. 735.

This encounter and intervention happened in a specific socio-cultural context, in a particular space-time milieu and in a special point of the history of human existence. This dynamic and personal God-man encounter in incarnation, and in the death and resurrection of this incarnated Word Jesus Christ, set in motion a living process of change and transformation in the history and cosmos. The incarnation event caused wholeness in human beings, communion among peoples and harmony in the whole creation. The process of inculturation has to follow the example of the incarnated Word.

The incarnation of the Word determines the nature and function of the Church. The local Church is a community of people united in Christian faith and led by the Spirit. There is no Church without the community of people, and there is no community, which is a reality conditioned by the spatio-temporal dimensions, without a specific culture, social structures and belief system. Just as the incarnated Word, the Church too has to live, work, preach and be an instrument and sacrament of salvation to the world, living in a particular culture and society. She cannot exist in abstract. Therefore, the Church's being and doing have to be incarnational. The incarnational procedure is possible only through inculturation. Just as Jesus, the cosmic *Purusa,* manifested the power of God through words, deeds and signs in a particular time, space and culture, so too the Church should manifest the message of Jesus in its own particular cultural and time-space context. That means the Church needs concretization and visibilization. The living Gospel has to be lived by the Church in its living cultural context. So there can be no preaching of the Gospel without inculturation. There is no authentic local Church without inculturation. It is not an option. It belongs to the very nature of the Church.

> The Gospel, and therefore evangelization, are certainly not identical with culture, and they are independent in regard to all culture. Nevertheless, the Kingdom, which the Gospel proclaims, is lived by men who are profoundly linked to a culture, and the building up of the Kingdom cannot avoid borrowing elements of human culture or cultures. Though independent of culture, the Gospel and evangelization are not necessarily incompatible with them; rather they are capable of permeating them all without becoming subject to any one of them.[3]

Fr. Amalorpavadass, a noted Indian theologian, says: "So, in a theological perspective, indigenization is a logical consequence of the nature of the Church and the Incarnation of the Word. It is indissolubly connected with the very nature of the Church, and is an indispensable dimension and activity of its mission. If so, the choice is not between indigenization and non-indigenization, but between being an authentic Church of Christ and not being a Church at all."[4]

[3] Pope Paul VI, *Evangelii Nuntiandi,* No 20.

[4] D.S. Amalorpavadass, *Gospel and Culture, Evangelization and Inculturation*, Mission Theology For Our Times Series, no.11, Bangalore: NBCLC, 1985, p. 30.

The II Vatican Council was deeply concerned with the local Churches and their interactions with the respective cultures. The Council says:

> In order to be able to offer all of them the mystery of salvation and the life brought by God, the Church must become part of all these groups for the same motive which led Christ to bind Himself, in virtue of His Incarnation, to the definite social and cultural conditions of those human beings among whom He dwelt ...
>
> Let them share in cultural and social life by the various exchanges and enterprises of human living. Let them be familiar with their national and religious traditions, gladly and reverently laying bare the seeds of the Word which lie hidden in them.[5]

This concern is more clearly formulated in the Synod of the Bishops in 1977 on Evangelization. Its document says: "The Christian message must find its roots in human cultures and must also transform these cultures. In this sense we can say that catechesis is an instrument of 'inculturation.'"[6] (This is the first time that a universal Church document, addressed to the universal Church, uses the word "inculturation").

India is vastly a Hindu country. 80% of the total population of India are Hindus. And therefore, we will be speaking here on the inculturation efforts of the Indian Church in relation to the Hindu culture. Hinduism, however, is not just one religion or one culture. It comprises many religions, many cultures, many spiritualities and many philosophies. And, therefore, we cannot prescribe uniform norms for the whole of India. But there are some general characteristics that are valid for the whole of India. We base our deliberations here on these general characteristics of the Indian culture.

5. Inculturation and Indianization of the Thomas Christians

India has a very long tradition of Christianity. It goes back to the Apostle Thomas, who is supposed to have come to India in the year 52 and preached the gospel in Kerala and its neighbourhood. The faithful of this Apostolic Church, right from the beginning, adopted the socio-cultural matters and the life-style of their co-countrymen. St. Thomas Christians found no contradiction between their faith and the socio-cultural customs they inherited from their forefathers. As the high caste Hindus, the Thomas Christians were vegetarians. In external appearance, a Thomas-Christian did not differ from a high caste Hindu. Men, also priests, used to wear the sacred thread and the tuft of hair in the crown of the head. However, the Christians used to insert a metal cross in the tuft of hair. Married woman, following the Hindu custom, wore in the sacred chain (*tali*) which her husband tied around her neck during the matrimonial rite, a small golden medal with a cross in the middle. This custom is kept

[5] Documents of Vatican II, *Ad Gentes (AD)*, A.P. Flannery (ed.), Michigan: W.B. Eerdmans Publishing Co., 1975, nos 10b, 11b.

[6] "Message of the Synod of Bishops to the People of God"' *L'Osservatore Romano*, English edition, 3 November 1977.

up even to this day. The Church architecture was much the same as the Hindu temple, but the Church definitely had its distinguishing marks, like the huge stone cross in the front of the Church in the place of the stone mast before the Hindu temples. The Church properties were administered by the 'Church-assembly' (*palli-yogam*), which was an imitation of the mode of the temple administration. The candidates for priesthood were selected by the faithful and, according to the Hindu custom, was sent to a Guru (*malpan*) for instruction and formation. In the religious life too they adopted many of the family and sacramental rites (*samskara*) of the high caste Hindus with necessary adaptation. Thus they used to observe the rites like the name-giving ceremony (*nama-karana*), the ritual of giving the child solid food for the first time (*anna-prasana*), the ceremony to mark the beginning of education (*vidyarambha*), the initiation to the sacred scriptures (*upanayana*), matrimonial and funeral rites, and the solemn commemoration of the dead (*sraddha*). Even in the holy Eucharist, which was celebrated only on Sundays and on special occasions, they introduced local customs of worship. Thus, it is believed that in the celebration of the Eucharist the faithful carried freshly baked bread in a lotus leaf to the priest for the offertory. It is to be noted here that in this process of Indianization and inculturation, the St. Thomas Christians also accepted the caste system that was prevalent in India at that time, and were respected in the society as members of a high cast, which was against Christian principle of charity.

It is however, a matter of great regret that this ancient Church did not hand down to the succeeding generations any notable literary or artistic work on its life and spirituality.

But unfortunately the arrival of the Portuguese missionaries and their authoritarian and unnecessary interventions in the affairs of this Church in the sixteenth century not only blocked many of these meaningful, at any rate harmless, adaptations, but also imposed on them western style of living and worshipping. The rule of the Portuguese over the St. Thomas Christians of Kerala might have been beneficial in some respects, but as regards inculturation was concerned, it was also a sad and dark period of its long history. The Syro-Malabar Church of the St. Thomas Christians is now seriously engaged in the restoration of its heritage and renewal of the life of the Church.

6. Inculturation in India after the II Vatican Council

The II Vatican Council unleashed fervent and concerted activities in the Indian Church. The Catholic Bishops Conference of India (CBCI) lost no time to set to work to implement the suggestions of the Council. In its general meeting at Delhi in 1966 (13-20 October), CBCI drew up its plan of action, especially in the field of inculturation. The question that faced the Indian Church, as Amalorpavadass puts it, is:

> We are Indians and Christians. Hence we are heirs to both Indian Culture and Christian Faith. Now the question is: How to interact and integrate both into a living and dynamic

> synthesis? And, how to live in all aspects and areas of life authentically and fully as Indians and authentically and fully as Christians?[7]

Following the CBCI meeting, many national seminars and conferences were organized in different parts of India to discuss this issue. The Bombay International Theological Seminar in 1969, the historic All-India Seminar on the "Church in India Today" in Bangalore in 1969, The Nagapur International Theological Conference on "Evangelization, Dialogue and Development" in 1971, The Patna All-India Consultation on Evangelization in 1973, The Research Seminar on "Non-Biblical Scriptures" in Bangalore in 1974, The Research Seminar on "Pastoral Consultation on Ministries in India" in Bangalore in 1976, The Poona All-India Seminar on the "Indian Church in the Struggle for a New Society" in 1981, The All-India Research Seminar on "Sharing Worship - *Communicatio in Sacris*" in Bangalore in 1988, The Annual Seminars of the Indian Theological Association since 1974, The Meetings of the Conferences of Religious in India (CRI) since 1964, etc., tried to answer this question. The three main concepts around which the deliberations of these assemblies revolved were: dialogue, inculturation and evangelization. Many institutions came forward to experiment and express an inculturated Christian life. The CBCI set up the "National Biblical, Catechetical and Liturgical Centre" in 1967 precisely to fulfill this objective. Dialogue Centres like the "Chavara Cultural Centre Cochin", "Samiksa" in Kalady, "Vidyajyoti" in New Delhi, "Centre for the Study of World Religions" (CSWR) in Bangalore, "Divyodaya" in Coimbatore, "Asirvad" in Bangalore, "Isani" in Poona, etc., were established by different religious congregations to carry on the task of adaptation and dialogue. A few journals were published to articulate the ideas of the Indian theologians on these matters. *Vidyajyoti, Journal of Dharma, Word and Worship, Indian Theological Studies, Jeevadhara,* etc., deserve special mention.

It is apt to conclude with the admonitions of the II Vatican Council and the spirit of the Gospel message that guided the efforts of inculturation. The following words of the Council inspired the Indian Church in its fruitful encounter with the Indian culture:

> The Church learned in its history to express the Christian message in the concepts and language of different peoples and tried to clarify it in the light of the wisdom of their philosophers: it was an attempt to adapt the gospel to the understanding of all men and the requirements of the learned, in so far as this could be done. Indeed, this kind of adaptation and preaching of the revealed Word must ever be the law of all evangelization. In this way it is possible to create in every country the possibility of expressing the message of Christ in suitable terms and to foster vital contact and exchange between the Church and different cultures.[8]

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[7] D.S. Amalorpavadass, *Gospel and Culture: Evangelization and Inculturation*, p.17.

[8] Vatican Council II, *AG* 62.

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CENTRES FOR STUDY AND RESEARCH AT DHARMARAM AND DVK

Dr. Jose Nandhikkara, CMI

Dharmaram, from its very inception, besides giving leadership in human, intellectual, spiritual, and pastorlal formation to the priestly and religious candidates, made conscious efforts to read the signs of the time and to respond to the needs of the Church and society by establishing relevant centres. They were designed to complement the systematic courses offered by the Faculties of Philosophy and Theology and Institutes of Canon Law and Spirituality and Counselling. This was in tune with the spirit and charism of the Founding Fathers of the CMI congregation who began a seminary in 1833 even before the canonical establishment of the Congregation in 1855 and involved themselves in different fields of the society like education, media, culture, social services, etc., with the vision and mission to transform the Christian community and the society at large, especially in the nineteenth century Kerala. In providing quality priestly formation, the Dharmaram Vidya Kshetram (DVK) centres play significant roles in making ecclesiastical education relevant and effective for the needs of the Church and society, and it offer forums to bring together scholars from across the world to engage in common search and dialogue. The centres are thus part of the response of DVK to respond to the divine call to assume wider apostolic responsibilities in order to promote serious academic pursuit and scientific research.

1. Centre for the Study of World Religions (CSWR)

The Centre for the Study of World Religions is the first centre of Dharmaram College instituted in 1971, in order to implement and establish the directives of Vatican II concerning inter-religious dialogue in the context of India's religious pluralism. Apart from serving as a forum for the exchange of ideas and experiences regarding approaches and methods towards religious and philosophical quests of humanity, the Centre for Study of World Religions encourages research in interreligious studies and dialogue. The CSWR offers courses to foster interest and understanding in the religious dimensions of the societies and peoples of India, enabling the students and participants to understand and interpret the diverse religious beliefs and practices and foster understanding between religions. Fellowship in Religious Experience (FIRE) is a unique programme that besides listening to discourses and meditations given by

Gurus and Mathas, the participants can share meals, observe rituals and participate in festivals of these religious and cultural centres. The Centre, in 1975, started the publication of *Journal of Dharma* (Dharmaram Journal of Religions and Philosophies), in order to foster and enhance research in the fields of dialogue and ecumenism and to contribute to the formulation and development of indigeneous Christian philosophy and theology. Dr Mathew Attumkal CMI is the present director.

2. Atmodaya: Centre for Psycho-Spiritual Development

The **Centre for the Scientific Study of Man** began in 1976 to provide a forum to discuss current issues and insights in the field of psychology, anthropology and spirituality. The Centre keeps Dharmaram in touch with the current issues and insights in the fields of the scientific studies on human psycho-physical life. Courses and research programmes are focused on the contributions made by scientific discoveries and Indian traditions, in particular, to the psycho-physical aspects of yoga. Centre for Psycho-Spiritual Development was renamed Atmodaya in 1991. Dr Thomas Parayil, CMI, is the present director.

3. The Centre for Biblical and Theological Studies (CBTS)

The Centre for Biblical Studies was established in 1982 to foster research in Sacred Scripture. It was renamed, Centre for Biblical and Theological Studies, in 2007, in order to expand the scope of the Centre taking into account the felt need and growing interest of the laity also for theological education. Special courses and projects on biblical and theological studies are conducted at this centre. The following courses are offered: (i) a week-end diploma course in Bible and theology for laity and religious and (ii) a residential summer Course in Bible for the laity and religious. The current director of the Centre is Prof. Dr Anto Amarnad Chttilappilly, CMI.

4. Placid Podipara Centre for Eastern and Indian Christian Studies (PPCEICS)

The Centre for Eastern and Indian Christian Studies was established in 1990 with the purpose of promoting the study and research of Eastern Christianity in the context of Indian culture and Indian Christian traditions in order to mediate the incarnation of the gospel message into the Indian context. Preserving the traditions of Indian culture, safeguarding the plurivalence of Christian traditions in the process of incultruation and indigenization, contributing to the development of local theologies and maintaining the unity of the Indian churches in proclaiming the gospel message are most important. The centre offers lectures and courses to serve this purpose. In 2014 the Centre was renamed after Placid Podipara, the great genius of Oriental Theology, Liturgy and Spirituality. It began to be called Placid Podipara Centre for Eastern and Indian Christian Studies. Prof. Dr. Paulachan Kochappilly, CMI, is the present Director.

5. Centre for Dalit Solidarity (CDS)

The mainstream culture of Indian society, supported by the Sanskrit tradition, appears to move with a mono-cultural and mono-religious nationalism. In its earlier attempts at inculturation, Dharmaram was also following the Sanskrit culture. The Centre for Dalit Solidarity (CDS), established in 1997, is a response to the emerging dalit identity that refuses to accept itself as a variant of Hindu religion. The Centre aims at preserving and promoting the cultural, social, and religious diversities of the tribals, aboriginals, dalits, and other ethnic and religious minorities preserved in what is known as little traditions, to nurture the pluralistic spirit of Indian civilization. Prof. Dr. Sebastian Alackapally, CMI is the present director of the Centre.

6. Centre for Women Studies (CWS)

The Centre for Women Studies was established in 2007 in order to promote the dignity and rights of women and to empower them both in the society and in the Church, by means of research, seminars, courses, and publication of relevant literature. There is an emerging gender consciousness of women liberation and empowerment movements in the society. Gender justice is a matter of basic Christian justice and gender discrimination is against the fundamental egalitarian message of the Gospels. While appreciating the gender differences, following our Founding Fathers who were pioneers in women's empowerment, we need to take a stand against gender hierarchy that follows patriarchy, with the resultant gender discriminations in the church and society. Dr. Jobi Thomas Thurackal, CMI, is the Present Director.

7. Dharmaram Academy of Distance Education (DADE)

DVK launched DADE, coinciding with the Golden Jubilee of Dharmaram in 2007. The first director and the main architect of the programme then was Dr. George Edayadiyil, CMI. DADE has the following objectives: to make theological, philosophical, and religious studies easily accessible to the general public; to disseminate knowledge to a greater number of seekers in a non-seminary context; to impart theological, philosophical and religious studies with a harmonious synthesis of the Indian, Eastern, and Western genius; to promote mature Christian leadership among the laity through intellectual and faith formation; and to help people of other faiths to know Christianity and its basic worldview. DADE offers PG Diploma courses in the following disciplines: (1) Philosophy, (2) Theology, (3) Biblical Studies, (4) Spiritual Theology, (5) Counselling Psychology, (6) Legal Studies (7) Thomas Christian Studies, (8) Study of Religions, (9) Eastern and Indian Christian Spirituality, and (10) Formative Spirituality. Dr. Wilson Chakkayath, CMI, is the present Directior.

8. Dharmaram Institute of Languages (DIL)

Dharmaram Institute of Languages was established in June 2009, and offers courses in classical as well as modern languages. The learning of languages helps both profound research and linguistic abilities for the training of missionaries for global mission. Dr. Tomy Kattampally, CMI, is the present Director.

9. Centre for Environmental Studies (CES)

The great visionary who planned and started Dharmaram Campus, the late Bishop Jonas Thaliath of happy memory, had a vision of the harmony of life as the foundational source as well as the goal of Christian mission. In tune with this vision, he masterminded Dharmaram in such a way that nature has been nurtured all through her existence and mission. As the Faculty of Philosophy has evolved out of the pioneering vision of Bishop Jonas, during the celebration of the Silver Jubilee of the Faculty of Philosophy (2009), the Centre for Environmental Studies was established under the Faculty of Philosophy. CES offers various programmes to the academic fraternity of DVK as well as to the public with a focus on conscientizing all on the importance of nature and the need to protect and enhance the environment. Fr. John Neelankavil, CMI, is the present Director.

10. Centre for Research on Kuriakose Elias Chavara

The Centre for Research on Kuriakose Elias Chavara, established in 2012, aims at promoting serious study and research on the person and contributions of Saint Kuriakose Elias Chavara. The Centre focuses on deeper research in the areas of his enlightened personality integrated vision, multi-dimensional spirituality, manifold contributions, future-oriented stance and the prophetic steps he took to radically change the society and culture of his times. Being a man of God and a visionary, he founded the CMI and CMC religious congregations for the integral growth and uplift of the society and initiated effective movements that opened up new avenues for the extraordinary development of the Church. Rooted in space and time, St. Chavara transcended them to pave the way for the establishment of a new culture in India infused by Christian values. The Centre facilitates better understanding of the person and mission of St. Kuriakose Elias and initiates programmes to inculcate the values he had cherished in his life and mission. Dr. Shaji George Kochuthara, CMI, is the present Director. and Fr. Benny Nalkara, CMI, is the Associate Director.

11. Institute of Pastoral Management (IPM)

The Institute of Pastoral Management is a centre established in 2012 to provide specialized training to ordained priests to undertake ministry in specific contexts and to facilitate quality research and ongoing updating programmes in the area of pastoral ministry. Apart from regular programmes to train missionaries in diverse contexts,

this Institute imparts training in languages and other skills required for the effective fulfilment of the mission mandate. This Institute offers, in collaboration with the Archdiocese of Cologne, and other dioceses of Germany, an intensive ten months Pastoral Management Course for priests who want to work in the German speaking dioceses. The first part of the course, consisting of intensive training in the first three levels of the German language, is offered in association with the Goethe Institute, Bangalore. As a second part, this course offers specially focused introduction to the German culture, traditions, history of the Church in Germany, liturgical practices, social ethos, etc., in view of practically equipping each candidate to offer pastoral care to the people in German speaking Catholic parishes. These courses of the second part are offered by teachers from Germany, who are experts in the respective fields.

The IPM caters to the updating of the priests, religious and lay people on the needs and challenges of our times through Pastoral Leadership Programmes, under the leadership of Dr Rajesh Kavalackal CMI. Prof. Dr. Joy Philip Kakknattu, CMI, is the present Director.

12. Centre for Science and Religion (CSR)

The Centre for Science and Religion, established to promote constructive dialogue between religionists and scientists, was DVK's response and contribution towards the Catholic Church's proclamation of the Year of Faith, 2012-2013. The Centre delves deep into the dynamics of faith and reason and tries to integrate the positive contributions of religion and science. Religion as a meaning-giving mechanism and science as a life- facilitating mechanism can come together to eliminate the ills of the society such as illiteracy, hunger, poverty, malnutrition, diseases and to enhance ecological awareness, human equality, and, thus, strive for a peaceful and harmonious global culture. The Centre offers, certificate and diploma programmes, camps, endowment lectures, and publication of books on science and religion, aiming at the target groups, such as, school children, youth, religious leaders, and scientists, along with the students of DVK, so that a culture of understanding and integration can be fostered. Illustrious thinkers like His Holiness Dalai Lama and Deepak Chopra were among the former speakers for the Science and Religion Endowment Lectures at DVK. Dr. Gregory Malayil, CMI, is the present Director.

13. Centre for the Study of Second Vatican Council

The Vatican II was a watershed in the history of the Catholic Church and DVK whole heartedly promotes the spirit of the Council in its academic and outreach programmes. The Centre for the Study of the Second Vatican Council established in 2017 strives to promote studies and scientific research on the Second Vatican Council by providing the researchers with new archival documents and other resources. Prof. Dr Francis Thonippara, CMI, is the present Director.

14. Jnanodaya

Jnanodaya is a centre meant exclusively for junior sisters for the purpose of giving a one year diploma course in Religious Sciences. The centre runs its regular classes in collaboration with the CMC Sisters at their Study House, Jnanodaya, on the DVK Campus. Dr. Sr. Lisieux Therese, CMC, is the present Director.

15. Chavara International Centre for Indian and Interreligious Studies (CICIIS), Sacramento, USA

Chavara International Centre for Indian and Interreligious Studies (CICIIS) in Sacramento, California, USA is the first extension Centre of CSWR, DVK, outside India for promoting interreligious studies, dialogue, and harmony among religions and cultures. Inaugurated in October 2005, the Centre is making significant contributions in the study of different religions and cultures and in the mutual understanding and harmony among followers of various religious sects and faiths through talks, discussions, seminars, prayers, and meditations. The bishop of Sacramento and the prior general of the CMI Congregation and the vice-chancellor of DVK are the patrons of the Centre. Situated in the vicinity of the State University Campus, the Centre works in close collaboration with the Sacramento Diocesan Secretariat for Ecumenical and Interreligious Affairs.

16. Chavara Institute of Indian and Inter-Religious Studies (CIIS), Rome

Chavara Institute of Indian and Inter-religious Studies (CIIS) was established in 1977 in Rome as a creative response of the CMI Congregation to the call of Vatican Council II for entering into interreligious dialogue and study of religions of the world. The Institute tries to foster studies and research in the fields of interreligious dialogue and Eastern Christianity and to help people to recognize and appreciate the religious, cultural and spiritual values of the ancient religions of India. It aims at a mutually enriching and meaningful encounter between the East and the West and a peaceful co-existence of religions promoting universal brotherhood. The Institute has made great strides over the past years through various courses, lecture series, interreligious prayer meetings, seminars, publications and library services in the field of interreligious studies. Taking into consideration its contributions and in view of further enhancing its academic standards, Chavara Institute has been recognized as the second Extension Centre outside India of Dharmaram Vidya Kshetram (DVK) in 2010. The strategic position of the Institute in Rome, very close to the Vatican, helps the students of different universities in the city of Rome to take advantage of the various activities of the institute. The Institute also receives staff support from various universities in Rome and DVK.

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DHARMARAM JOURNALS

Dr. Geo Pallikunnel, CMI

Dharmaram Journals is the face of Dharmaram Vidya Kshetram (DVK) to the outside world. It is an umbrella name of a group of scientific periodic publications. Now we publish five academic and research journals in the fields of religion and philosophy, theology, formative spirituality, canon law, and Chavara studies, respectively. Through these publications, DVK accomplishes its mission by bringing to the erudite public the highest quality research out put (see page 391 above for a photo description).

Journal of Dharma is a quarterly journal of religions and philosophies, a pioneer in this field, published since 1975. This is an earnest attempt on the part of DVK to bring together scholars from all over the world and from across diverse cultures and traditions to seriously deliberate upon issues pertaining to religions and philosophies. Apart from serving as a forum for the exchange of ideas and experiences regarding approaches and methods towards religious and philosophical quests of humanity, this quarterly journal encourages research in interreligious studies and dialogue.

Asian Horizons is a quarterly journal of theology with an emphasis on theologizing in the Asian context, published since 2007. Asia, with its wide horizon, has a noble vision to offer to the world towards its integral growth and interdependent development in the third millennium. The world is looking to Asia for enlightenment and harmony of life. *Asian Horizons* is a forum for genuine investigation of and reflection on the *Jesudharma* in the Asian context marked by economic poverty, cultural diversity, and religious plurality, in order to discern the way towards the glory of God and to the flourishing of humanity on earth.

Vinayasadhana, is a biannual journal, which began publishing in 2010. It deals with the psycho-spiritual formation and transformation of persons in the Christian context, especially of priests and religious. On the basis of advancements and breakthroughs in various fields of human knowledge, periodical updating of the methods of formation employed in seminaries and religious formation is considered *sine qua non*. Opening new vistas, this biannual publication is an essential reader for those in the field of formation. With a dream to facilitate the emergence of mature and integrated priests and religious, *Vinayasādhana* opens a forum for genuine investigation of and reflection on

the 'Christ Formation' in Christian seminaries and other houses of formation marked by socio-cultural diversity, which in turn will facilitate the emergence of persons fully human and fully alive, capable of living the kingdom values of giving glory to God.

Iustitia is a biannual, which also began publishing in 2010, mostly dealing with studies in ecclesiastical laws, both Eastern (CCEO) and Western (CIC), and their comparison. It aims at contributing towards the enhancement and deepening of the knowledge of ecclesiastical laws contained in the Codes of Canon Law, especially the CCEO, and the particular laws of various Churches *sui iuris* and to make them accessible to scholars and experts, as well as to the wider public and the practitioners of canon law in various fields of theoretical research and practical administration. *Iustitia* also aims at highlighting the Church-related civil laws of the place. Promotion of quality scientific research and comparative studies between CIC and CCEO, as well as between Church laws and civil laws, come within the scope of this journal. The journal will also make accessible to the public important current documents of the Church, both universal and individual Churches *sui iuris*. We also intend to familiarize the readers with the ongoing significant research and publications within the target field through book reviews.

Herald of the East is a biannual journal to promote multifaceted studies and research on the life, vision, mission, and contributions of St. Kuriakose Elias Chavara, one of the founders of the CMI Congregation, the first indigenous religious congregation in India; he was a man of transformative vision and determined action who strived to transform the Christian community and the society at large, especially in the nineteenth century Kerala. His contributions in the area of ecclesiastical as well as public education, especially his visionary intervention to begin a seminary attached to the monastery and schools attached to Christian worship places, was path-breaking. Started in 1991, *Herald of the East* was an initiative of the CMI Congregation. From 2014 the publication of this journal has been entrusted to DVK. This journal attempts to disseminate the vision of Saint Kuriakose Elias Chavara through scientific studies as well as entries with a socio-pastoral focus.

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PART FIVE

DHARMARAM AND PIONEERING MISSIONS



ASHTANGA MARGAS
FOR DHARMARAM ECOLOGY

Dr. Sebastian Alackapally, CMI

The CMI *Lineamenta* (XXXVIII CMI General Synaxis 2020) has a well-articulated chapter titled "Conserving and Preserving Our Common Home." It calls for an integral ecology and environmental education in practice, reminding all of us to be responsible CMIs in nurturing the Common Home adopting a 'culture of care.'

Dharmaram is, indeed, an ecofriendly campus, but over the years it has suffered a lot of ecological degradation. Its bio-diversity is disappearing slowly and steadily. It is high time that we take immediate steps to conserve, preserve and care for 'our portion of the Nature' in Dharmaram, Devadhan, St. Mary's and other Campuses in Bengaluru and away, so that we nurture it as a 'breathe easy space' for everyone.

The following eight steps (*ashtangamarga*) may help us in this noble task in respect and reverence to *Nostra Madre Terra*.

1. Educate our younger generations - the leaders of tomorrow how to conserve and preserve our mother earth.
2. Stop the Greenocide - cutting/killing the trees and plants. In unavoidable situations make sure that at least three saplings are planted when one tree is cut.
3. Stop burning dry leaves and other bio-degradable waste.
4. Process scientifically both dry and wet waste into quality organic manure.
5. Follow the RRR policy - Reduce, Reuse and Recycle.
6. Preserve water bodies and harvest/save rain water through simple natural methods.
7. Make our campus "Plastic Free" and collect plastics periodically and dispose it scientifically.
8. Stop Littering. Stop the use of harmful chemicals. Say good bye to pollution.

PRESERVATION OF THE ENVIROMENT
IS OUR HUMAN MORAL OBLIGATION
TOGETHER LET'S SAVE OUR MOTHER EARTH….

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DHARMARAM FORMATION AND ITS INFLUENCE IN CREATING A SIMPLE LIFE STYLE

Dr. Anto Amarnad, CMI

1. Introduction

Henry David Thoreau described the designation of a rich human being as someone who possesses a number of things which he/she can afford to let alone.[1] Of course, this definition comes from a materialistic articulation of richness rather than that of a holistic vision. Diogenes of Sinope, Jesus of Nazareth, Francis of Assisi, Mahatma Gandhi, and Mother Theresa of Kolkata and others, were a few among the inspiring personalities who proved that what is great in life are not things and possessions but 'being in relation!' It is not because one has many material goods for one's own exclusive use that one is considered rich, but because one has in custody, a simple life-style, added with an inclusive generous concern for the poor and the marginalized; thereby, one is judged to be a truly rich person. Great people always believed in a life of simplicity and self-sufficiency. Simple living encompasses a number of different voluntary practices like reducing one's possessions to a minimum, and increasing one's own self-sufficiency to the maximum in making oneself available for others.

Rather than being consumed by materialism, the formation for priesthood and religious life should be focused on the 'asceticism' of becoming simple and self-sufficient which makes one more wise and free to serve the Lord and his people. As it is a voluntary lifestyle of choice, simple living is very distinct from living in forced poverty.[2] Diogenes sheltered himself in his barrel. He believed that virtue was better revealed in action than in theory. He used his simple lifestyle to transform the social value systems and institutions which he saw were corrupted by an affluent society. He declared himself a cosmopolitan and a citizen of the world rather than claiming allegiance to just one comfortable place. In fact, Diogenes lived the virtues of poverty and simplicity which he believed could transform himself and the society.[3] Our secular culture has been whispering to us since time immemorial that more is better, and so,

[1] Cf. quotes.lifehack.org/quote/henry-david-thoreau/a-man-is-rich-in...

[2] Cf. www.wreac.org/people/michael-b-griffiths.

[3] Cf. Desmond, William "Cynics," University of California Press. U.S.A., 2008, p. 21.

be more, do more, have more! But we do not need more. We have enough. By having more stuff, more business, more power and prestige we do not become great human beings.We should feel good about rejecting the cultural imperative to accumulate things and being slaves of them.[4]

2. Simple Life and Formation

The priestly and religious formation today continues to respond to the Gospel's age-old tenets of the 'call' and 'following of Jesus.' The disciples of Jesus were invited to participate in a simple life-style to spread the power of the gospel within themselves and in the society.The priestly and religious formation takes place within the given ecclesial and historical contexts of our people. Identifying the mission in the contexts is a critical task for shaping the particular programs within the priestly and religious formative itineraries. The importance of the context is highlighted in *Pastores dabo vobis* in number 5: "God always calls his priests from specific human and ecclesial contexts, which inevitably influence them; and to these same contexts the priest is sent for the service of Christ's Gospel." Dharmaram formation by no means is equivalent to secular schooling, or even less, to job training, but it is first and foremost cooperation with the grace of God.[5] All priestly and religious formation takes place within the context of the Church as the Body of Christ and in relationship to the mission of this Body in the world. Thus, it is vital that the formation of the candidates for the priesthood and religious life be integrated within the wider ecclesial dimension so that the candidates understand their role as the representatives and servants of the Body of Christ - the Church.[6]

3. Biblical Stimuli for Simple Life Style

Dharmaram brings alive the Gospel image of the disciples of Jesus. The person of Jesus is a stunning example for a life of simplicity. In the Gospels we read many pertinent verses that would also highlight the importance of the simplicity of the disciples of Jesus who are called to be the heralds of his Good News: Blessed are those who are spiritually poor, for theirs is the kingdom of heaven (Mt 5:3); Do not store up riches for yourselves here on earth, where moths and rust destroy, and robbers break in and steal; For your heart will always be where your riches are (Mt 6:19-21). You cannot be a slave of two masters; you will hate one and love the other; you will be loyal to one and despise the other. You cannot serve both God and money (Mt 6:24). I tell you: do not be worried about the food and drink you need in order to stay alive, or about clothes for your body. After all, isn't life worth more than food? And, isn't the body

[4] Cf. Leo Babauta, https://zenhabits.net/simple

[5] Cf. *Pastores dabo vobis,* nos. 68, 69.

[6] Cf. *Program of Priestly Formation, United States Conference of Bishops*, Washington, D.C., 2005, p. 31.

worth more than clothes? (Mt 6:25). Foxes have holes and birds have nests, but the Son of Man has no place to lie down and rest (Mt 8:20).

Jesus instructed his disciples in the most straightforward way: Do not carry any gold, silver, or copper money in your pockets. If you want to be perfect, go and sell all you have and give to the poor, and have riches in heaven, then come and follow me (Mt 19:9, 21). If any of you want to come with me, you must forget yourself, carry your cross and follow me; do you gain anything if you win the whole world but lose your life? Of course not! There is nothing you can give to regain your life (Mk 8:34, 36, 37). These statements are not superfluous nor non- essential declarations of the Gospels but the very core and central assertions from Christ's wisdom and formative principles. Based on the declarations of the Gospels we find an invitation to nurture the human formation programme in *Pastores dabo vobis*. The focal qualities to be fostered in a human formation program are freedom, openness, honesty and flexibility, joy and inner peace, generosity and justice, personal maturity, interpersonal skills, common sense, aptitude for ministry, and growth "in moral sensibility and character."[7]

4. Simplicity and Union with God

Right from 1855, the CMIs were deeply convinced of their charism to have a profound experience of the love of God which invited them away from the "corrupt and corrupting world" to a life of communion with the triune God.[8] It was not in the amassing of material goods but in the perfect and pure love for God and humanity that the members were asked to find the most essential thrust of the CMI way of religious and priestly life. Subsequently, the Dharmaram study house instructed them in this basic principle of "living in intimate and unceasing union with God the Father through his Son, Jesus Christ, and in the Holy Spirit."[9] Therefore, Dharmaram stands for the spirituality of a religious and priestly life that is characterized by prayer, celibate chastity, mature obedience, simplicity of life and social justice in imitation of Jesus Christ. Dharmaram formation, when it is carried out in the context of an anthropology which is open to the full truth regarding the human person, leads to and finds its completion in spiritual formation.[10] The modern reflections on formation focus on the program with the distinctive qualities of simplicity of life appropriate for the

[7] *Program of Priestly Formation, United States Conference of Bishops*, Washington, D.C., 2005, no. 85.

[8] Cf. Carmelites of Mary Immaculate, *Constitutions and Directory*, Prior General's House, Kakkanad, Kochi, 2016, p. 10, no. 3.

[9] Cf. *Program of Priestly Formation, United States Conference of Bishops,* Washington, D.C., 2005, no. 107. Cf. Seminary formation gives priority to forming men of God characterized by deep interiority, human maturity and simplicity of life in www.fabc.org/offices/oc/Documents/Consultation on Human Formation.

[10] Cf. *Pastores dabo vobis,* no. 45.

preparation for the priestly and religious ministry. The virtue of simplicity of life is particularly important in our age when human needs and desires are so consciously manipulated and exploited. As the United States' Conference of Bishops affirms "A consumer society often reduces people to things, which are used and then discarded, plunging society more deeply into a world of objects, which ironically seem to possess us. In a consumer society, a right attitude toward the world and earthly goods is easily lost. That is why a candidate for religious and priestly life has to be helped to cultivate personal self-discipline and asceticism. It is an important pastoral obligation of all priests and religious who accompany people through the journey of life to acquire a sound and balanced perspective about earthly goods and possessions so that they can impart right attitudes to others."[11] Dharmaram legacy of formation has always nurtured this simplicity of life. Such an attitude is not belittling of the world but sees it in the light of freedom and service.[12]

5. Dharmaram Experimentation of Simple Life

A most powerful example and experimentation regarding formation for simple life was done in 1978. There was much talk in theory about a simple life in Dharmaram. It was also a time when Dharmaram had many Holstein cows, brought from the USA, and the premises were set for cultivating a special variety of grass to feed them. As philosophy students from the mission provinces, with Bro. Varghese Kaitharath, we planned to have a simple life-style (hut-life) in a secluded corner of the grass-filled area at Dharmaram (the present location of the DVK Research Centre). Since both of us were philosophy students, when we sought permission from our Master, Rev. Fr. Lucius Nereparambil CMI, for starting a hut-life, he was reluctant to give us permission at first. But later he said that if we got some senior brothers to support the same project, then he would discuss the matter with Fr. Rector (Fr. Eustace Thottan CMI). I went to meet Bro. Michael Purattukara (Swami Sadanand's name at that time) for his support to begin the hut-life. He not only readily showed his willingness and great interest in this new venture but also gladly tried to get into the group Bro. Johny Manavalan CMI, who was a second year theology student, belonging to the Bijnor mission. Thus there were two senior theology students who were ready to begin the new venture with the four of us young philosophy students (now Frs. Jose Mundadan, Paul Nereparambil, Shepherd Thelappilly, and me, Anto Amarnad). We six enthusiastically decided to start hut-life and by our own efforts erected two huts with mud and bamboo sticks, and we kept them neat and comfortable for our prayer, study, and stay. During this time of humble living, we six could meet all our needs by the allowance given for one brother

[11] Cf.*Program of Priestly Formation, United States Conference of Bishops,* Washington, D.C., 2005, nos. 98-99.

[12] Program of Priestly Formation, United States Conference of Bishops, Washington, D.C., 2005, no. 62.

at Dharmaram. We used to cook our simple food, cultivate vegetables, and stand in queue with the common people to purchase kerosene and other provisions. It was a time of great joy and creativity for us in a small community.

6. Simple Life in Darsana and Samanvaya

At this juncture I would also like to refer to the two important major study houses of the CMIs. They are the Darsana Institute of Philosophy at Wardha, and the Samanvaya Theology College at Kolchoor, Rishikesh, and Bhopal. The simple life style, which is the most fitting model for the missions, is taken deliberately as the hallmark for these study houses. From the time of Philosophy studies, the students are given concrete opportunities to experience the most relevant aspects of the mission in these study houses. An inculturated missionary formation is given to the candidates so that they can effortlessly work with the people of the village and urban areas alike. Nonetheless the virtue of simplicity outshines in all the aspects of these formation centres.

7. Conclusion

Dharmaram has become instrumental in forming thousands of priests and religious. She is the inspiring mother of formation to respond to the needs of the Church and the world. Taking the incentives from her formation, the CMI priests have contributed greatly to the spread of the gospel of Jesus in various parts of the world by their countless apostolates. Dharmaram continues to influence each generation of CMIs with her great wisdom and outlook. The virtue of simplicity is an inevitable component of her formation. It is a powerful, dominant, compassionate and divine language for an authentic training of priests and religious. Simplicity would bring the true meaning in life, deeper enlightenment, genuine experience of salvation, and a true discipleship of Jesus Christ to a baffled world. The Christian formation must be rooted on the foundation of a simple-life which would certainly initiate the opening of new windows for every priest and religious to realize the power of the Good News. The present Pope Francis is the indisputable proof and the living model of simplicity. The virtue of simplicity has the supreme power to share the profound awareness of the divine and the pure love towards humanity. Simplicity will remain always the greatest source of inspiration in the process of transmitting the joy of the gospel in every age.

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DASS AND VILLAGE DEVELOPMENT

Fr. Antony Payyappilly, CMI

1. Introduction

From the very starting of Dharmaram College in Bangalore, within the limited facilities, the CMI members were conscious of their social commitment for the social uplifting of the nearby villages and population. This project had its formative concerns for the brothers of Dharmaram. It is because the evangelization of Indian population is basically related to the timely social development as well.

2. The Diverse Activities of DASS

Dharmaram College began its social ministry under the registered body, Dharmaram Association for Social Service (DASS). Suddhaguntepalya, as we see today with lots of tall buildings and pastries, was a slum until two decades back. Hence, social service programme was initiated at S G Palya in the form of baby care unit for the poor. Around thirty children were trained with the help of an assigned teacher. The Archdiocese of Bangalore was so generous in supporting us. They did supply the wheat, oil, and milk powder which were given to the needy during house visits. Slum cleaning was also done with the support of a few members. This service was not restricted to S.G. Palya, but extended also to Adugodi slum. Under the leadership of brothers of Dharmaram College, remand homes were also visited; where our brothers entertained them with songs and dance performances. A creative programme called 'Taste for Waste' was organized in Dharmaram which was a noble measure to collect all the waste paper from Fathers and Brothers and sell them. This money was utilized for the helping of poor and the needy.

In 1991, Rev. Fr. Antony Payyappilly CMI was appointed as the Director of Social Work Department. With his arrival, the social service programmes extended its service to a larger scale. In 1993, we adopted a village, Baadharayanadhoddi, 6KM from Bannerghatta. We asked help from Global Foundation, Germany to support the village, and they supported us with 4.5 Lakhs INR for the growth and development of the village. With this initial credit, many new projects were inaugurated in the village. With the help of Karnataka State Non-Formal Education, we started non formal education there. An educated student from the same locality was appointed as the teacher to

train the students. Many study materials and other aids were provided by the State Government to facilitate the education programme.

3. Village Development Programmes of DASS

Open wells and bore wells were dug in the village for the purpose of irrigation. A diesel motor was also purchased and installed there to pump water from a nearby lake. Ragi and Mulberry were the major crops of cultivation. When we adopted the village, electricity was still a dream there. We took steps to actualize this dream and applications were sent to Electricity Board requesting to do the necessary. The Electricity Board, after proper inspections, erected a transformer and electric lines were brought from Bannerghatta town to this village, with the help of electric posts. Transportation too was negligible. Almost there were no public or private transportation from the village to nearby towns. We approached BMTC and requested for a new bus service to this village. As a result, bus service from city market to this village was actualized, which made the villagers ease of access to their jobs in the city.

There are around 150 houses in the village. In 1996, we took the initiative to set up an 'Anganavadi' in the village. We applied to the Department of Education and received permission to start a Nursery school attached to the primary school. Thus, we were able to begin an 'Anganavadi' successfully in that village. Our prime focus was the overall development of that village. We monitored the various programmes and activities undertaken in the village with the help of Ms. Lisy, a BSW graduate. Our brothers from Dharmaram College also stayed in that village for a couple of weeks and assisted in building houses, cleaning roads and the like. From then, our brothers of first year Philosophy regularly visit and take tuition classes for the children there, on every Sundays. During Christmas, various games are conducted and gifts shared in the village. Christmas is celebrated very solemnly every year in the village.

We also planned to set up an office at this village. So we purchased a plot there to set up office. We set up a documentation centre in Dharmaram College. All the documents related to social service in this village are stored there. This documentation centre was set up for three major reasons: (i) to facilitate the social work related studies for students, (ii) youth apostolate and (iii) agriculture. A good collection of books, charts, videos etc. related to this were stacked in the office in three shelves. Students of social work related studies were shown videos and information with the help of a television and VCR. Many students showed interests in social service and its related studies from then. Most of them used this centre for their thesis works.

Later, we extended our service to Hakki-Pikki colony near Bannerghatta and also to Shilendarathotti. We built new houses for the poor in these places and also helped them in many other ways.

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SOCIAL COMMITMENT OF DHARMARAM COLLEGE: DASS, ASVAS, CHRIST SPECIAL SCHOOL: VISION AND CONTRIBUTIONS

Dr. John Marius Manickanamparambil, CMI

1. Introduction

Divine love is the source of human love. It means that love for humanity emerges from the love of God. Lord Jesus is the true source of the vertical love and horizontal love, which are the two sides of the same coin. Members of CMI congregation have confirmed this interconnectedness of love in their ministries. Spread over 30 countries of the world, 15 Provinces of the CMI congregation undertake missionary activities, such as educational service, social service and health service, among other services. St. Mother Therese of Calcutta reminds us "this world is thirsting for acceptance and love." CMI congregation has realized the need of the hour and the call to wake up this world through the social service. Social commitment of Dharmaram is an attempt in this direction for the training and formation of the new members. Jesus reminds us "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Mt 25:40).

2. Catholic Social Teaching and Social Commitment of the Church

Catholic Social Teachings provide some important principles on social problems. There are major principles of catholic social teachings which cover a wide variety of areas.

Dignity of the Human Person is the first principle of Catholic Social Teachings (CST). It calls for the right of every human being to lead a life with dignity. The dignity of every person, independent of ethnicity, creed, gender, sexuality, age or ability, is the foundation of CST. Poverty and hunger make it impossible to live a life commensurate with human dignity. All the programs of the Church should be people-centered with empowerment at their heart.

Preferential Option for the Poor is another significant principle of CST which has implications for the social commitment of the Church. Caring for the poor is everyone's

responsibility. Preferential care should be given to the poor and the vulnerable people whose needs and rights are given special care in God's eyes. Reaching the poorest and the marginalized requires greater work for finding them. It requires time, energy and money also.

3. Emphasis of the Church on Social Commitment of Consecrated Persons

There is a close relationship between the divine plan and the nature of the social commitment of the consecrated persons. There is a divine plan behind creation of this universe. The divine plan is to recreate, resurrect and renew the whole creation. In all these 'redoings' God has entrusted a fair amount of responsibility and planning to humans, individually and communally. There are individual and corporate responsibilities to be fulfilled. The very existence of the Church is to clearly enhance and bring about the needed recreation of the whole world according to the original plan of the Father, as Jesus was obediently fulfilling his mission on earth. In order to remind this basic duty of the Church, *Gaudium et Spes* reminds and teaches: "The joys and the hopes, the grief's and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the grieves and anxieties of the followers of Christ" (GS 1). This, in other words, states that the Church is on the side of the world of humanity that is in anguish, as Jesus became, Immanuel, a 'God with us'.

The Church is anxious to bring about perfection and fulfillment for all in the world. Church needs to be always in solidarity with the humanity that is seeking fulfillment of existence in the world. The Church is committed, as in a bond, to the whole humanity for the salvation of the entire humanity (GS 3). Church has the duty to guide the 'becoming' of the humanity on the journey to the Kingdom. The Gospel values are to be made penetrated in the world by a constant dialogue with the world agencies and institutions. Church needs to be attentive to all modes of life of humanity in the world. Solidarity with the world is a medium and an instrument for the Church to fulfill her role in the world. Thus Church plays a key role by way of social mission in this world.

In the letter to the Galatians St. Paul declares it, "all they (apostles, James Peter, and John) asked was that we should remember the needy in their group, which is the very thing I have been very eager to do" (Gal 2:10). *Church in Asia* (7 November, 1999) understands social apostolate as "service of human promotion." The document once again stresses the dignity of the human person and the ideal of the preferential love for the poor. The Church is recognized as the servant of humanity.

4. Dharmaram College

Dharmaram College is the central Study House of the CMI religious formation, which is a residence for more than 300 members. Dharmaram College is also the

apex institution which runs a lot of institutions which are engaged in various services to the society. The service orientation of Dharmaram College takes its inspiration from our Lord Jesus himself who had both horizontal love and vertical love. Service to humanity means service to God. Our saintly founder St. Kuriakose Elias Chavara is a guiding light in all social activities. St. Chavara had rendered services to the people of all walks of life. Moving along the path of our founder, Dharmaram College undertakes ministries like education, social service, counselling, missionary works, etc.

5. Social Mission of Dharmaram

The involvement of the Church in social service is by her dedication for the salvation of all. Dharmaram's social formation is aimed at imparting an experiential understanding of various dimensions of the social apostolate. It is in view of improving the living conditions and general wellbeing of the poor and the marginalized persons of whatever occupations, without prejudice to race, caste, creed or community, raising their level of life and concerns, guiding them to help themselves.

Adult education, literacy programme, value education, hygiene, housing, village exposure programs, saving through cooperatives, self help groups and frontier ministry among prisoners, houses of providence for destitute, mentally challenged, migrant and uprooted workers, "akasaparavakal", moon meals for the hospital patients and elderly, special care and concern for cancer patients, environmental protection, waste management, etc., are some of the areas through which students find an entry point into the life of the marginalized in the locality.

6. Religious and Priestly Formation for Social Commitment

Dharmaram prepares its members for social commitment. Social commitment for the religious is not merely a duty or obligation alone but primarily a social responsibility towards the well-being of the people. Since we are called and consecrated by God, social commitment is a radical option to share in the mission of Jesus Christ. Social outreach of Dharmaram College is worth mentioning in this context. We are evaluating the vision and contributions of Dharmaram College, with special reference to DASS, ASVAS and Christ Special School.

7. Dharmaram Association for Social Service (DASS)

This Association was established in 1976 and has been functioning under the auspices of Dharmaram College. DASS is the active wing of Dharmaram College for involvement in the social commitment of the members. It tries to promote the social and economic upliftment of the less privileged people in and around Bangalore city. At present, the philosophy students of Dharmaram College are leading group in the

social activities. On Saturdays they spend almost a half day for social service in their respective fields of activity. This social involvement provides an exposure for the brothers to feel the social realities of the people around them.

For hundreds of people who approach Dharmaram, in need or necessity, DASS offers help, either in terms of money or job or education. DASS systematically deals with the social issues and eventful scenarios around us and responds creatively in the best way, pooling our resources. 'ASVAS' and Christ Special School are monitored by DASS.

(a) Objectives of DASS

Primary objective: To engage in social service activities aimed at improving the living conditions and welfare of the poor and indigent persons of whatever occupation, without prejudice to race, caste, community or creed.

Secondary objective: To establish, conduct, manage, promote, maintain, equip and administer social welfare centers, technical training centers, educational institutions, dispensaries, medical aid centers, clubs, recreational centers, reading rooms, cooperative societies, credit units, small industries, community development programmes, housing programs, demonstration centers, khadi and village development programs, mother and child welfare programs, etc.

(b) Activities of the Semianrians in the Social Fields

Brothers of the seminary visit the following centers for social service:

1. Old Age Home: Kripalaya, SG Palaya
2. AIDS Centre: Karmalaram
3. Old Age Home: Little Sisters of the Poor Home for the Aged
4. Old Age Home: Mother Theresa Home, Ventitalaya
5. Akasa Paravakal: Thirthva Ashrama, Sarayapalaya
6. Kannada Village: Byataraya Doddy

DASS has taken up the construction of homes for poor and needy people, conducted cultural programs in the villages on different occasions, gave tuition classes for the students in the Kannada villages, and helped the poor people who come to Dharmaram College very often for help. First Year Philosophy students will have a month long village exposure Programme during the holidays.

(c) Contributions of DASS

DASS has contributed immensely to the poor and marginalized people of the society during the last 40 years of its operation. Its contributions included:

- Education Aid
- Medical Aid
- Cultural and Audio Visual programmes
- Gifts, Charity and Marriage Donations
- Teachers' Salary and Helpers' wages
- Vocation Training
- Housing assistance to the poor
- Language study programme
- Practical training programme
- Village exposure programme
- Mid-day meals for the hungry

8. ASVAS

Asvas is a house of compassion with the motto "*to have life, life in its fullness*". The vision of ASVAS is to provide a place of renewal and rekindling for the differently abled and marginalized people of God. Christ is the source of light. Asvas has been the long cherished dream of Dharmaram - to start a social service centre - which cares the poor and the sidelined people of the Bangalore city. The blessing and inauguration of the Asvas was held on 20th of September 2010. Asvas is a project of Dharmaram Association for Social Service (DASS).

(a) Objectives of ASVAS

Asvas is for the differently abled people. It aims at:

1. Taking care of their integral development.
2. Bringing them back to the mainstream of the society.
3. The integral growth of the differently abled people.
4. Job oriented training programmes.
5. Motivating the persons in their activities for the differently abled.

(b) Contributions of ASVAS

Asvas, the Dharmaram centre for the differently abled and elderly, provides free mid-day meal for the poor, sick, hungry, elderly and slum children of the Bangalore City. It provides free meals to 400 people (on an average) daily. The pathetic condition of helpless and hungry patients and their relatives of the nearby hospitals like NIMHANS and Kidwai Memorial Institute of Oncology was the initial thrust to start Asvas. They were starving and the relatives of the patients sought refuge on the streets. It moved the hearts of CMI Fathers of Dharmaram and marked the beginning of ASVAS in 2010. NIMHANS and Kidwai hospitals are institutions of national repute and importance

and get patients not only from Karnataka but also from Tamil Nadu, Andhra Pradesh, Orissa, West Bengal, Kerala and various other states. These two hospitals are the last resort for poor patients and their families.

The meal is balanced, simple but sufficient. It consists of rice, raggi balls, sambar, vegetable mix and pickle. In summer season, we serve buttermilk and fruits. Vegetable or egg biriyani along with a sweet dish is provided on special occasions. There are patients who depend on the food at Asvas alone for their lunch and dinner. The balance amount of food is distributed to the patients as parcel for their dinner. Some of the paralyzed patients informed that they have started to walk and regained normal condition after taking food at Asvas. The food is served at 1.00 pm, after a short prayer.

ASVAS satisfies hunger of heart and stomach while some volunteers serve food, others would be out there with the patients and their bystanders talking to them, lending an ear to their worries and serving love. The sight of patients and their loved ones walking back with hopeful steps and confident will is a regular sight which Asvas witness every day. ASVAS reveals the human face of the CMI congregation in Bangalore. People from all walks of life come voluntarily to serve at ASVAS. There are volunteers from St. Thomas Forane Church, students from Dharmaram, Christ University, Christ Schools, DVK, employees of IT firms, Teachers and government servants from different offices. They come daily in batches and join the house of mercy and returns with a mind filled with immense satisfaction, peace and joy. ASVAS is blessed with volunteers who regard it as a noble service. They reach at Asvas at 10 am for cutting vegetables and preparing food for the poor and the sick. Brothers of Dharmaram, Professional Forum members, youth wing, and Mathruvedi of St. Thomas Forane Church serve the meal almost every day.

The increasing number of cancer patients like children who lost eyesight due to cancer, women suffering from breast cancer, men in pains with lung cancer and others who visit ASVAS regularly reminds us of the necessity to spread the awareness on cancer and contain this disease. Bangalore is not only IT capital of India but also the cancer capital. According to the population based cancer registry, Bangalore has 113.4 cases of cancer for 1 lakh males and 139.1 cases for a lakh of females every year. The average number of cancer patients in Bangalore is 126.25 while in New Delhi, it is 122.75 and Mumbai 104.75. Dr. B. Ajaikumar, Chairman of HCG Cancer hospital, identifies fast changing lifestyle and genetic predominance as the reason behind Bangalore's rise of cancer patients.

Today Asvas is a well known social service centre in Bangalore city. A lot of prominent personalities have been visiting and appreciating the service rendered at Asvas. The

Present Major Archbishop of Syro Malabar Church, Mar George Cardinal Alencherry visited Asvas and commented as follows, "The social service which the CMI fathers of Bangalore renders to the poor and the marginalized show the human face of the Church for the weaker sections of the society." ASVAS is an example and model in today's society where, selfishness, injustice and corruption are increasing. This house of compassion provides relief for many of the poor and the marginalized people. Joining hands with ASVAS is very valuable in the eyes of God.

9. Christ Special School

Christ Special School is a project of Dharmaram Association for Social Service (DASS). St. Chavara is the guiding light of Christ Special School. He was a visionary, educationist, poet, writer, administrator, social reformer and care taker of the differently abled, and above all a man of God. From the very beginning itself, Dharmaram College has been concentrating on various kinds of social apostolate. Dharmaram entered into the realm of frontier ministry in 2010 by starting Christ Special School (as a project of ASVAS) for the differently abled, aiming at taking care of the integral development of the differently abled, by teaching them life skills and conducting various job oriented training programs and thus enabling them to merge into the mainstream of life. Full-fledged Christ Special School was inaugurated on the 28th of July 2012.

(a) Vision and Mission of Christ Special School

The vision of Christ Special School is the realization of a just society where the mentally challenged and children of multiple disabilities are protected, cared and assisted to live with dignity. Christ Special School has a special mission of promoting the well-being of the mentally challenged children. Its mission includes: rehabilitation of the mentally challenged, providing opportunity for the special children to bloom and prosper to their full potential, creating awareness in the society and among the parents about their obligation towards the mentally challenged, and creating a research and documentation centre on various disabilities.

(b) Contributions of Christ Special School

Christ Special School has made significant contributions since its inception in 2012. It promoted the academic studies for the disabled with the help of teachers, who are fully qualified in the respective fields. Other activities undertaken by Christ Special School include the setting up of physiotherapy units to improve the speech skills and to strengthen the muscles of the students, speech therapy for those suffering from speech problems, music and dance for the disabled, computer and electronic training programme, drawing and craft, sports and games, and self improvement activities. Home based programs like teacher's visit to student's home; guidance and counseling

to the family members are also provided. The courses (pre-vocational and vocational courses) offered by the Christ Special School for the candidates of 18 years old and above include: Candle making, Computer education (Data entry), Clay molding, Gardening, Making greetings cards, Foot mat making, Paper cups making, Preparing bakery items and Stitching and Tailoring. A lot of differently abled students have benefited through these programs of the Christ Special School during the last these years of its operation.

10. Conclusion

Dharmaram College, a major religious Study House in the CMI congregation, is doing a noble service to humanity by way of its social commitment as well as provide training for social commitment. DASS, ASVAS and Christ Special School are the three significant areas for making social intervention. The number of beneficiaries of all these programs have increased. We are looking forward to a better tomorrow as well as to wake up this world through our social commitment, by depending on God's providence. For social commitment and training, Jesus Christ is the source of energy who taught us the most important commandment: to love God and to love others.

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34

AGRICULTURE AND RELIGIOUS FORMATION

An Interview with Fr. George Nellikunnel CMI, by Dr. Sebastian Payyappilly, in the year (2017) of the diamond jubilee of the foundation of Dharmaram College, Bangalore

(Reminiscences of Fr. George Nellikunnel, CMI)

(1) For the Last 27 years, you have been tirelessly working on this farm land not just for Dharmaram but for the whole CMI congregation in an exemplary manner. It would be great to know more regarding your inspirations and motivations which led you to render this committed service?

The CMI congregation is mine and we are one community. I'm one of the members of this community. The responsibility of each member is to love the congregation as his own mother. Through my love for the congregation, I am loving God and serving His people.

Agriculture is very dear to me. In the book of Genesis, God entrusted Adam and Eve to protect and steward the Garden of Eden. It is my conviction that every living being particularly we humans are sustained through farming and we owe our lives to the farmers around us. In fact, the very rhythm of nature is maintained through agriculture. A good farmer knows and enjoys this rhythm in his work. If there are no farmers, even our existence would be challenged. Upon this conviction, I have been serving the congregation, looking after this farm for the last 27 years. I work hard in order to be honest before God. I strongly believe that I'm not given this land for my own enjoyment but to give joy to all by keeping, protecting, and handing over this land to the next generation.

(2) The place where we have this beautiful farm was once absolute wasteland and wilds. It would be interesting to know more about the initial activities done here.

On 5 April 1989, I reached St. Mary's farm, K. Golahalli. I, like many others, had wished to do higher studies and engage in other ministries but the then Prior General told that the congregation needed my service in the farm. I obeyed his decision to accept religious life and the vow of obedience in its complete perfection. The seniors

had a bit of anxiety about me as I was a young priest who didn't have any idea about running a farm. Their concern was right because the farm was not a farm but a piece of forest like land; I didn't know driving, I didn't know how to speak anything in any language other than Malayalam, and I was surrounded by a number of workers and no funding. So I used to ask God, "God, how will I go forward?" but an inner voice would strengthen me saying "Don't give up; go forward, I am with you." There were days I reached here in the midnight, walking along the uninhabited acres of land all alone. I faced poisonous snakes on my way which were all set to sting venom but they did not even touch me. Just as we sing with the Psalmist in psalm 91, God's gracious providence was there surrounding me and is with me; and that is my strength. The profit from the land was not even sufficient to pay daily wages to the workers. But every time I asked Fr. Rector for some financial support, he would help me generously and paid them back in time.

Regarding the preparation of the land for agriculture, as I have told you, it was a barren land and not good for agriculture. Those days, there were only two earthmovers in Bangalore and I borrowed one, paying rupees thousand two hundred per day. My friend, an engineer, helped me in tilling the earth by using his tractor for several months. Thus, I started my work and gradually it grew. I planted grass for cattle. Besides, every year, we used to plant around 500 coconuts trees among which only a few survived and the rest were taken away by the people around or by wild animals. However, over the course of time, it became a farm as it looks now. People enjoy coming here and a number of people come here for guidance. In this journey, there have been ups and downs but I strongly believe that when I look back the past years, it's all the fruit of the providence of God.

(3) Our Congregation is now moving from agriculture to the service sector. How do you look at this phenomenon?

Earlier the members of our congregation were mostly from the agricultural background. The influence of post modern industrialization and consumerism is reflected in all walks of life. People found agriculture as non-profitable, so they moved to better pastures for making money for a better life. Agriculture is not a business, and agricultural products are not business commodities. It is a lifestyle or a way of life. Nowadays money has become the only aim of man. So, the IT sector, educational institutions, healthcare are all promoted, which are business oriented and profit motivated. People prefer to go after them. They are more attractive and colorful than agriculture. What we witness now is not just a shift from agriculture to service sector but it is the reflection of the change in the mindsets of the generations including us, the religious.

During the II World War, though men had money, they had no food. Hence, men turned towards agriculture for the sake of satisfying hunger. Once those immediate problems were sorted out, educational institutions sprouted up and the perspectives took an inverted course. Then, people got a wrong notion that through agriculture, they cannot make financially profits as desired, and it resulted in agriculture taking a toll and it is now on the verge of getting vanished in some parts of the world. This is what is happening within the CMI congregation too. The members of our community are from this world and naturally they are influenced by those ideals. Hence, there is no surprise in seeing our congregation moving towards the 'so called' better pastures.

Social status is having an impact in the life of common people. Parents are pressurizing their children to pursue white collar jobs. At the same time, I have the feeling that recently, there has been a renewed interest in the field of agriculture, mainly due to the awareness of the adulterated food in the market which are inedible and to an extent poisonous. Right now, consuming food is like committing suicide through slow poisoning. When we go after easy methods or shortcuts in our life, we are almost destined to end up in some hidden traps. The whole lifestyle has become selfish and individualistic. Similarly, even inside our congregation, the element of togetherness and community life is lacking. In fact, at times, we are neglecting our own brethren around us. Very specially, in our religious communities, the motivation towards agriculture is drastically disappearing.

(4) How can a lifestyle close to nature and earth be helpful for a religious priest in his services?

A religious should always form his life relating earth, nature and human beings. There is no better profession than agriculture to enjoy serenity and the presence of God. Agriculture is indeed an art. It is a human art that glorifies God. When we try to produce what we need for our food and survival, we are getting acquainted with the earth. This relationship with nature leads to a better God experience and God-realization.

Those who work with machines, pen and paper or computers won't find the mental satisfaction a farmer is accustomed to. When we get closer to plants and animals, we are actually relating to life. There, we develop love. We feel that a plant we take care of, is loving us in return. Jesus spoke of us, His children as the plants in the vineyard of the Heavenly Father. When we go through our cattle shed early in the morning, the cows lift their heads to look at us and to behold that vision is in itself is a matter of joy; it creates a peace of mind within me in thanks to God the creator. In formation to religious life, agriculture deserves importance just as any other skills. And such a formation inspires one to have the mind to love nature and his companions. They will

not be mere lovers of computer keyboards. In fact, keyboards are not going to love us in return.

(5) In general, we have more vocations from families with an agricultural background. Do you feel any particular reason for the same?

Of course, we get very good vocations from families with agricultural background. We can also see that there are very less vocations from the industrialized city civilizations. For healthy vocations there should be favorable family circumstances just as a seed needs a good and healthy ground to sprout. As I told you agriculture is not a business, but especially for us Indians, it is a culture. It is the culture that forms one's life and character.

When I think about our childhood days, after returning from schools, we kids would do something in the fields or spend time feeding the cattle. The evening church bell united the whole family for prayer and then, we had our meals together. In the morning, at least some of the kids would go for Holy Qurbana every day and others would help their parents at home. That was the prayerful culture in which we grew up. There was no difference between boys and girls; every one used to work in the fields. The values of love and simplicity are all acquired there. It was a culture which respected priesthood and religious life. So, it was an ideal background for being initiated towards the consecrated life. But, nowadays the modern day civilizations are all but oriented towards a different value system which gives very less importance for community living and other religious and spiritual activities.

(6) Earlier we used to give much importance for agricultural works during formation period. Do you think the present generation lacks interest or opportunities in that regard? Can you tell us about some possible remedies?

Earlier agriculture was given much importance. The age old religious congregations and monasteries still value agriculture with its importance, especially the contemplatives. It is true that the interest towards agriculture has had a considerable decrease over the last few decades. But it is not anyone's fault. Earlier, our congregation was greatly depending on agriculture for its livelihood. So, we had a lot of land for farming and then there was a genuine need to learn this art.

We should not forget that those days, Bishop Jonas also found the farm as an aid for the temporal needs of Dharmaram. But now, our sources of income have been shifted; the land for cultivation and the interest of seminarians for farming have also decreased. In the present scenario, it is natural that members of our congregation prefer to be part of prestigious and affluent institutions for name and fame. But, agriculture does not offer anything to boast about. Yet for character formation and to develop a loving

relationship and acquaintance with nature, agriculture seems to be inevitable. And for fulfillment the right objective, each and every scholastic needs to have the opportunity to plant or to take care of a tree, just as we would do in the olden times. I fondly cherish the enthusiasm and interest shown by our brothers who would come to this farm to help me.

(7) Right now, the youngsters don't see agriculture as a dignified profession. How do you look at the same tendency which seems to have crept into our congregation?

When we consider this, we should also keep in mind that the modern generation has a love for agriculture despite the many differences or opinions all around. Still, it is obvious that they don't consider this as a dignified profession. Nowadays the value and dignity of any profession is determined by the profit we get out of it and the acceptance the society gives to that profession. In agriculture, both of them are absent. Earlier, parents were happy to give their girls in marriage to farmers. But, the situation is different now. There was a very healthy battle among the brothers regarding their work in the fields to impress others. That too has changed. Indeed, it is irresistible that the social changes reflect even in our congregation.

Yet, the formation of our value systems should be based on our needs and duties. Hence, our formation has to include some means and ways for the formees to get in touch with nature. Only those who know the soil and crops can become true human beings. So, even after having advanced developments, more than half of the population of our country depends on agriculture for their livelihood. In order to understand those people, we should first know farming. And we should also keep in mind that it was the religious (Father of genetics – Gregor Mendel was an Augustinian friar) who were once the most exemplary farmers around the globe.

(8) It is obvious that you have been able to craft an eco-spirituality through these long years of dealing with nature. Do you recommend the same for the younger generations?

My spirituality cannot be explained or described as such. I have been talking about the same all these while. There are many aspects of which I touched upon, and the reality of the same can only be understood by living this spirituality. It is more a kind of an experiential knowledge, rather than theoretical.

In theology, we learn that nature is a manifestation of the glory of God. One of the sources of the revelation is also nature. When we meditate on creation and look at it with a wonder like a little child, our perspectives and attitudes begin to change. Suppose, for example, when we are tensed, worried or confused, if we sit at a seashore or riverbank or lay down in the meadow, looking at the sky, our mind relaxes, our

worries fade away and our vision is broadened and becomes clearer. We are part of nature and every living being is constituted out of the five basic elements. So all the living beings in the universe are very much interconnected. Hence, nature can have a decisive impact on our lives. The food we take, the water we drink, the vital breath we inhale are all precious and gratuitous gifts of nature. We make our lives complicated by indulging in unnecessary acts which in turn invite excessive troubles. What we need to do is to love the nature we are entrusted with. It is a providential gift from God and when we love nature, we love God and are serving his people. So, what we need to do is to be open and transparent towards nature and its needs. If we are faithful towards protecting this nature, it will certainly respond to our needs time and again. This is my unassuming experience over the last 27 years.

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35

FRIENDS, BENEFACTORS AND ASSOCIATES OF DHARMARAM COLLEGE

Dr. Tomy Kattampally, CMI

This article is presenting so many people of good will and earnest collaborators in realizing the dream of Dharmaram College, the Central Study House of the Carmelites of Mary Immaculate, in Bengaluru. We remember and cherish the memories of all Friends, Benefactors and Associates of Dharmaram College, including the domestic staff of Dharmaram from its inception in Bengaluru till the present set of Associates working in Dharmaram.

1. Rooting of Dharmaram College in Bengaluru

In the stages of locating a place for the CMI Central Scholasticate, Fr. Jonas Thaliath had some survey and assessment regarding Bengaluru, in view of the positive aspects of having the Central Study House at Bengaluru. This is evident from his correspondence with the Prior General of the CMI Congregation.[1] At that time, at Bengaluru, he had his maternal uncle, Mr. Kunjachan Tharakan, having a coconut plantation and some other cultivation in Kengeri, near Bengaluru. With the help of his uncle, Fr. Jonas got in touch with an advocate and broker Anantharamaiah who helped much for the purchase of the plots of land in the present location of Dharmaram College, Bengaluru as well as two farms, Devadan and St Mary's, near Kengeri.

In the building construction an architect Fernando from Madras (Chennai) prepared the first plan. Later it was modified by the architect Govinda Raja Naidu who was also the consultant of Mr. Joseph Chowrippa, the contractor of the first few buildings of Dharmaram. Mr. Venugopal, the son of Mr. Govinda Raja Naidu, joined his father as executive engineer of the plans of his father regarding Dharamaram College buildings. Mr. Cyril Hoover, a Catholic lay man, was another friend of Dharmaram College in the initial stages.

Fr. Jonas had some Malayalee friends like Mr. George Thekkekara, Mr. Francis (Pappachan) Thekkekara, who later became the Regional Chief of the Postal

[1] Cf. Thomas Vithayathil, *et al.* (ed.), *History of Dharmaram College*, Dharmaram Publications, 2017, 444-449 (Documented letter, Appendix – II).

Department and established *Dharmaram College Post Office*, Major Cherian from Ayroor and Dr. Mani, Superintendent of the Bengaluru T.B. Sanatorium, who was like a house-doctor, taking care of the health issues of Dharmaram members.

After the retirement of Dr. Mani from T.B. Sanitorium, Bengaluru, Dr. Jerry Mascarenhas became the Superintendent there. For several years Dr. Jerry Mascarenhas was the House Doctor of Dharmaram College. The other Doctors who were friends of Dharmaram College are Dr. Hiranya, E.N.T. Specialist; Dr. Janardhanan, Heart Specialist; and Dr. Shrinivasa Murthy, an orthopedist. So also Dr. Varma, a world renowned neurologist, from NIMHANS (National Institute of Mental Health and Neuro Sciences), Bengaluru, was a friend and benefactor of Dharmaram. Dr. Varma was from a Royal Family of Karnataka. He was the Director of NIMHANS for a long period. He has treated some of our CMI members for their neurological difficulties.

a. *The Clerks and Overseers*

In the early stage as clerks and supervisors of construction works the names of Mr. T.J. Thomas, Mr. Varghese, Mr. Parameswaran Nair and Mr. Mathew are to be mentioned. After a period of service, Mr. T.J. Thomas, Mr. Parameswaran Nair and Mr. Mathew left Dharmaram for other engagements. Mr. Varghese continued for many more years, driving the van for Dharmaram, for purchasing commodities, supervising works and helping in other construction works.

b. *Drivers*

Dharmaram College had Mr. Kumar, Mr. Raju and Mr. Gundappa as drivers. Mr. Kumar was driving vehicles for transportation of personnel. Mr. Raju was the truck driver and Mr. Gundappa was driver of a tractor. Mr. Gundappa had a serious accident. While transporting stones from the quarry the loaded trailer got disconnected and rammed onto the tractor damaging it and causing multiple fractures and injuries to the driver. He was rushed to the Victoria hospital and all possible treatments were given to him. Mr. Gundappa in turn remained ever deeply thankful to Dharmaram College. Mr. Kumar and Mr. Raju left after two years of service. Later, a skilled driver from Thrissur, Mr. Ouseph Chettan, joined for service. As driver of the van and car he served Dharmaram for about two and a half decades.

c. *The Mess Department and the Catering Staff*

Under the able guidance of Bro. Athanasius Kachappilly, CMI, the Dharmaram Kitchen Staff prepared and served meals in time four times a day. The head-cook was Mr. Mathaichettan with a team consisting of Mr. Emmanus, and others. The College needed of a reliable permanent baker and Mathaichettan managed to bring his youthful nephew Kochukutty (Mr. N.M. Joseph) from Paika near Palai, where he

was working in his father's bakery. The tasty bread baked by "Kochukuttichettan" was a delicacy for the students of Dharmaram College. Its unique shape and size, resembling the shape of state transport bus, began to be named "BTS" (Bangalore Transport Service) by the students. Mr. Kochukutty is the only member of the domestic staff who has hitherto (till 2017) completed 54 years of service at Dharmaram College. In spite of his official retirement earlier he was keen to continue in service as long as his health permitted. He was also an expert in rural medicines and taking care of jaundice patients. When he completed 50 years of service, as well as, when he got retired, Dharmaram College gratefully acknowledged his services, and thanked him with presentations and memento.

d. ***Traditional (Herbal) Medicines and Massage Treatments***

In the early period of Dharmaram the head-cook Mathaichettan was gifted with the practice of herbal medicines and traditional (*ottamuly*) medicines. It was a great consolation and providential gift for Dharmaram. Treatment for many minor diseases and even jaundice and related sicknesses Mathaichettan was the physician. Moreover, for such cases there were no effective allopathic medicines. Even Dr. Jerry Mascarenhas would suggest the treatment of Mathaichettan. Chicken pox was a contagious disease in Bengaluru and for that also Mathaichettan had special modes of care and cure. Above all Mathaichettan was good at handling even serious types of sprains, dislocations of bones, etc., that would often happen in the playgrounds of Dharmaram. Such cases were well treated by Mathaichettan. Later Mr. Kochukutty, the nephew of Mathaichettan and the baker, inherited the knowledge and practices of all those treatments from his uncle Mathaichettan and treated so many members of Dharmaram and other institutions around in a very praiseworthy manner. Jaundice treatment was often done successfully, even for the cases that were sometimes declared fatal by hospitals and clinics.

e. ***Carpenters and Metal Workers***

The timber works and steal structures of Dharmaram were done in the Campus itself by skilled groups. The farsightedness of Fr. Jonas prompted him get top quality materials and fine finishing of all items, in view of durability and longevity, as Dharmaram has to go on for so many generations. The timber he purchased for doors, windows and furniture were quality wood like *thampakam, teak* and *rosewood.* Sawyers were employed to saw the wood as there was no saw-mill in the vicinity at that time.

Several sawyers from Kerala were employed but no one seemed to have remained for long. With regard to carpenters, several groups came one after the other from Kerala. The first group consisted of Velu from Pulincunnu and his brothers-in-law Keshy and Parameswaran from Mithrakary. They did not stay for long in Bengaluru. The team

headed by Govindan from Karukutty stayed for many years in the quarters assigned to them on the campus and did the major portion of the carpentry work for Dharmaram College. Govindan was a genius in his trade. He and his team was very active even when the Dharmaram Chapel was under construction. After Govindan and team went back, Laxmanan and his associates did the carpentry work at Dharmaram for a few years.

f. *Stone Cutters*

Right at the beginning of the constructions, the far-sighted Fr. Jonas secured in lease a granite quarry for affordable and good granite for the buildings. There were skilled Muslim workers for cutting and dressing the granite pieces. Their chief was a half deaf man whom the students named *Fakhir,* although he had another name. His artistic skill is manifested in the exquisite carving of six *St Thomas Crosses,* decorating the outer façade of the six living blocks of Dharmaram, visible from the outer ring road surrounding the living blocks.

There were some excellent groups of workers who could carry upwards the dressed granite slabs that were very heavy to different floors with ease. Remember that no cranes or lift-systems were available at the work-site in those periods. Groups of four or more men would carry with ease the dressed heavy granite slabs, called *Sappidi* in Kannada, as suspended on chains, carried on poles upon shoulders, walking upon the temporary wooden structures to the upper floors and terrace area of buildings for fixing them in positions.

g. *Masons*

The masons for the construction of buildings were mainly Catholics from Nagarcoil area in Tamilnadu. Mr. Joseph Showrappa was the supervisor till 1957. The work was under the direct supervision of the CMI Fathers. The masons from Nagarcoil worked and lived in the campus till 1964, until the last living block was finished. Their overseer was Mr. Jonas, called *Jonas Mestiri,* and they stayed in the quarters assigned to them on the campus. After that some returned to Nagarcoil while some youngsters stayed back in Bengaluru taking up contract works elsewhere in the city.

h. *Tailors*

At the beginning of Dharmaram College, members were wearing the traditional CMI habit even during sports, games and manual works. The large number of members required the services of a resident tailor throughout the year to mend old habits and to sew new ones. Mr. Antony from Ambazhakad, a resident tailor, was staying in the campus. He was given a tailoring room. After he left for Kerala, local Muslim tailors, like Nur Pasha and others were employed. They would come to Dharmaram every day for tailoring. They had easily learned to tailor our traditional dress items. After

those Muslim tailors, one Mr. George from Alapuzha area also worked as a house tailor for some time.

The conclusion of Second Vatican Council (1965) effected some changes in the dress habits of Dharmaram community. The wearing of the religious habit became compulsory only during the Eucharistic Liturgy and some other solemn occasions. Therefore the members began to put on lay dress and to depend upon tailoring shops outside the campus.

i. ***Cobblers***

Traditionally all perpetually professed members of the CMI Congregation had to wear different kinds of foot-wears and a leather belt. The inmates of Dharmaram were in need of a cobbler quite often for their foot-wears. Not many cobblers were available in the vicinity of Dharmaram. Then a resident cobbler Mr. George, hailing from Ernakulam, was appointed and he served Dharmaram for several years. When the traditional Religious Habit was changed, the need of a resident cobbler ended.

j. ***The Mechanical Workshop***

Under the able leadership of Rev. Bro. Louis Pulinthanath CMI, a workshop with tools and equipments for welding, mechanical repair, plumbing, electrical woks, etc. was functioning. When Bro Louis was transferred from Dharmaram, Mr. Ousepu Chettan, hailing from Koduppunna in Kuttanad, Kerala, took over the charge of the workshop. Ousepu Chettan scrupulously guarded all the tools and equipments till his retirement. Later, the electrical repair and plumbing were entrusted to separate workers and the tools and equipments for those works were separated and transferred accordingly.

k. ***Laundry***

A laundry for Dharmaram College was needed because laundrymen from outside might wash in unclean water causing diseases and damage. So a team of laundry workers was employed on the campus to wash clothes using some modern facilities we provided. Several groups were employed for this work. Even now such a group is working in the campus.

2. The Phases of Dharmaram Building Constructions

As the first phase, the buildings for the refectory, kitchen, and living quarters for the domestic helpers, carpenters and masons, as well as areas for the laundry, workshops and sheds were finished. Later by 1964 all six living blocks, bathroom blocks, auditorium, classrooms and library building were completed. The construction of the Chapel, administrative block and reception block were the remaining construction works. In 1975 the building of the present Dharmaram Chapel and in 1976 the

construction of the administrative block on the eastern side of the Chapel and the reception block on the western side of the Chapel were completed. Thus, in 1976 the present full structures of the Central Study House, within the present ring road around the six living blocks and other buildings, were concluded.

3. Benefactors

In the beginning Dharmaram was helped by the Congregation for the Oriental Churches, Rome. His Eminence Eugene Cardinal Tisserant was interested in the building up of this College. Till his retirement in 1959 he had contributed substantial amounts for the construction of Dharmaram College. His successor Cardinal Coussa also continued to help. But his untimely death was a blow to the Dharmaram construction process. Yet Divine Providence provided for the completion of the construction works through mysterious ways. Two CMI priests studying in Rome in 1960s went to Germany to do their research work. They were Fr. Werner Chackalackal and Fr. Roger Kattarath. During their stay in Germany, they managed to get burses for a few students of Dharmaram College. Fr. Werner came in contact with Pastor Herbert Kringe of the Archdiocese of Paderborn (see the photo on page 441), who became a great benefactor of Dharmaram College as well as of the entire CMI Congregation. He was a dedicated, genuine and generous benefactor who loved the CMI Congregation deeply and Dharmaram College in particular. He was keen in sponsoring CMI students financially for the priesthood and he helped Dharmaram substantially till his death in 2005. Fr. Roger came in contact with Fr. Heinrich Schumacher of the Archdiocese of Cologne, who also collected a number of burses for the students of Dharmaram College. Eventually, they gave shape to *Foerder Verein Neues Kerala*, a Society exclusively meant for raising burses for our scholastics. In addition to these, when Fr. Roger returned to Bengaluru after his studies abroad, he managed to get a supply of kitchen equipments made in Germany as well as a Benz car for the use of this institution. He purchased all these with the money he had collected as donation for Dharmaram College. Another foreign Agency, Catholic Near East Welfare Association (CNEWA), also helped Dharmaram College by giving burses to some of the CMI students. In addition to all these Archdiocese of Cologne, Germany and Missio, Aachen, Germany also were helping for a long time in the development of Dharmaram College and later for the growth of Dharmaram Vidya Kshetram (DVK) into an Athenaeum. Dharmaram College and DVK remain ever thankful to the mysterious ways in which divine providence has guided the growth of ecclesiastical studies and religious formation for the Church in India and the universal Church.

4. Sisters of St. Martha's Congregation and Dharmaram

It was in the year 1978 Sisters of St. Martha's Congregation, from the Diocese of Pala, started their services in Dharmarm College. At first they started their services in the

Mess Department supervising and managing the matters of the Mess Department and the women workers in the kitchen. Later they worked in the Dharmaram Printing Press as well. In 1978, on account of a massive strike of the domestic staff in Dharmaram College, it became necessary to dismiss all the striking workers including those of the Kitchen. In the early period of the strike, in the months of August and September of 1978, the sisters and novices of the Providence Convent, the neighbouring religious community to Dharmaram, rendered their fraternal assistance, especially in the kitchen. We thankfully remember all those reverend sisters and their services, with much gratitude, in that difficult period of Dharmaram, at the face of that workers' strike.

a. ***Sisters of St. Martha's in Charge of the Dharmaram Mess Department***

Soon after the dismissal of all male workers in the kitchen on account of the general strike in 1978, it became necessary to restructure the working system in Dharmaram Kitchen. For a few weeks the reverend sisters and novices of the Providence Convent helped Dharmaram in managing the Mess Department and kitchen. Soon, under the leadership Rev. Bro. Athanasius, CMI, girls and some aged women started working in Dharmaram Kitchen. In order to guide them and manage the matters of the kitchen staff the services of the Sisters of St. Martha's Congregation (from Pala) was requested. Hence, two Rev. Sisters of the St. Martha's Congregation, began to work at Dharmaram and it is still continued in turn. Eventually Dharmaram College provided a plot of land and other assistances for the building of the present Besania Bhavan (Convent of the St. Martha's Congregation) in the extended campus of Dharmaram. At present they manage a hostel for girls as well attached to that convent.

Here below are the names of Rev. Sisters of St. Martha's Congregation (SMC) who from time to time joined as Dharmaram Associates to manage the Mess Department of Dharmaram:

Sr. Tessy and Sr. Amala (1978)
Sr. Catherine and Sr. Paulin
Sr. Ancy and Sr. Vinaya
Sr. Jossy and Sr. Flowerlitt
Sr. Therese Tom and Sr. Mercy
Sr. Mercy and Sr. Emirit (1996-97)
Sr. Catherine and Sr. Emirit (1997-98)
Sr. Catherine and Sr. Ancitta (1998-99)
Sr. Pauline and Sr. Vinaya (1999-)
Sr. Ancitta and Sr. Betsy (2008-2016)
Sr. Ancitta and Sr. Vinaya (2017-18)
Sr. Ancitta and Sr. Retty (2018-)

b. ***Sisters of St. Martha's in Dharmarm Printing Press***

In the year 1979-1980 Dharmaram started a Printing Press Section also in the campus. In the Printing Press Section also Rev. Sisters of the St. Martha's Congregation (SMC) began to work and assist the management from 1981 onwards. Here below are the names of the Rev. Sisters who worked in the Printing Press Section:

Sr. Treesa Manjakunnel (1981onwards)
Sr. Laisa Vettickattu
Sr. Mary Vettickal
Sr. Betsy Chathanattu
Sr. Mercy Thattalithara
Sr. Ancitta Vadanath
Sr. Catherine Mullappally
Sr. Jaisy Valiaveettil
Sr. Preethy Karukappally

When the Printing Press Section was closed the sisters also closed their services. Now their services are confined to the Mess Department of Dharmaram College alone.

c. ***The Recent and Current Associates of Dharmaram College***

It would be quite opportune to mention the services in detail regarding some recent and current associates of Dharmaram College in different departments of Dharmaram, in the context of Dharmaram celebrating her Diamond Jubilee. Hence, we thankfully present a write up on some major Associates of Dharmaram College in this report.

Mr. Joseph P. L., known as Jose, has been serving Dharmaram as the accountant for more than forty years. He hails from Nayarambalam, Ernakulam district, Kerala. After his schooling in Kerala he came to Bangalore in 1972 to join his father, who was working in Bangalore. Now he is settled in Bomanahalli, Bangalore, with his family. He joined Dharmaram in 1976 when he was 19 years old. The rector then was the late Fr. Mathias Mundadan, the administrator was Fr. John Menonkary and the bursar was Fr. Antony Kelamparampil. It was through the mediation of Fr. Antony Cherathalackal that Mr. Joseph came to Dharmaram as the accountant. He started his career with a salary of Rs. 150 per month. He acknowledges with great conviction that he experienced divine protection all through the years of his service at Dharmaram. He recollects that in dealing with a huge amount of money he never had any problems or had to face any complaints with regard to the carrying out of his responsibility as an accountant. With a deep sense of gratitude he recalls the generous support all the Fathers extended to him in the long years of his service at Dharmaram.

Mr. P. K. Jose has been serving Dharmaram as the driver for almost thirty years. He hails from Pariyaram, Trissur District, Kerala. He joined Dharmaram when he was eighteen years old in 1987. The rector then was Fr. Thomas Mampra, and the administrator was Fr. Thomas Edapadikarottu. He started his career as the driver in St. Mary's farm with a salary of Rs. 600. He came to Dharmaram as the driver in 2000. Though he had many other job offers he preferred to be an employee of Dharmaram, because he wanted to lead a dignified life. He praises the Almighty for having blessed him with the opportunity of serving Dharmaram. He recalls with great gratitude the support extended by Dharmaram in educating his children as well as for the construction of a house in Bangalore city. He admits that his plan for joining Dharmaram has been rewarding as Dharmaram has contributed consistently to all the progress he has made in his life.

Mr. N. M. Joseph, known as Kochukutty, has been serving Dharmaram as the baker for the last 57 years. He is from Paika, Kottayam District, Kerala. He joined Dharmaram in 1960 as a baker when a new bakery system was constructed as attachment to the kitchen. It was his uncle (Mr. Mathai) who was working in the kitchen, as the head cook, invited him to come to Dharmaram. The then rector was Fr. Canisius, and the administrator was Fr. Primus and in charge of the kitchen was Bro. Athanasius. Mr. Joseph came to Dharmaram after 5 or 6 years of experience as a baker in Kerala. He recalls with great excitement the first journey he made to Bangalore by train on 10 March 1960. The salary he earned in the beginning was Rs. 45 per month which was later increased. Later when almost all the staff in the kitchen went on strike in 1978 he did not join them, for he just wanted to be faithful to his duty and did not want to show an attitude of demanding money from the institution. In the course of time he managed to build a house in S. G. Palaya by his earning and the help from Dharmaram. He is content to have worked for long years in Dharmaram. He is a faithful devotee of the Blessed Virgin Mary, and he recites at least five rosaries every day and has made regular visits to the shrines of the Blessed Mother of Velankanni, without break for more than 30 years. He has his own natural medicine for treating jaundice by which he has treated hundreds of people, including the brothers at Dharmaram and others from nearby institutions.

Mr. V. J. Shaiju has been serving Dharmaram as the librarian for more than two decades. He hails from Edakkom, Kannur District, Kerala. He joined Dharmaram as the librarian in 1995. The then rector was Fr. Thomas Kadankavil, the administrator was Fr. Vivian and the librarian was Fr. Paul Savio Pudusserry. Mr. Shaiju is the elder brother of Fr. Josekutty Vadakkel CMI. He recalls that many changes took place in the functioning of Dharmaram Library during the tenure of different priests who were heading the library. A big change took place when a library was constructed for DVK. Though a good number of books were transferred to the DVK library, some of those

were later brought back to the Dharmaram library to maintain its *status quo*. The library has almost 40,000 bound books and around 3000 E-books. Besides the brothers from Dharmaram, this library is visited by many students from outside, especially for accessing books related to literature and spirituality. Mr. Shaiju considers his service here as a great blessing from the Lord.

Sr. Betsy Chathanattu, SMC, a member of St. Martha's Congregation, has been supervising the staff in the kitchen. She hails from Kakoor, Ernakulam District, Kerala. She entered the congregation of St. Martha in 1977 and took her vows on 24th May, 1979. She came to Dharmaram in 1987 to assist in the press and served there for 4 years. Later she came back to Dharmaram for supervising the activities in the kitchen. She confesses that it is very tough service, but she could do it with contentment as a service rendered for the wellbeing of the priests. She recalls with great gratitude the services rendered by the CMI Fathers for the growth of St. Martha's Congregation. She says that though she has a hectic schedule, she gets time for prayer and reflection. So she was able to lead a peaceful life as a religious here in Dharmaram.

Sr. Ancitta Idathil, SMC, another member of St. Martha's congregation, has been serving Dharmaram as the supervisor of the kitchen staff for a long period. She is from Plassanal, Kottayam District, Kerala. She joined the congregation in 1977 and became a professed religious on 24th May 1979. She came to Dharmaram in 1998. She is very happy with what she is doing in Dharmaram. She says that Bro. Joseph takes care of the major part of managing the kitchen, therefore, she just sees that everything goes according to the plan. She finds time for community prayers and for attending Holy Mass, which is the source of her commitment. She is grateful to the entire staff of Dharmaram for their generous support in carrying out her duties.

Sr. Retty Kallikuzhuppil, SMC, joined Dharmaram in 2017-2018. She was born in Vellarikkundu, Kerala, in 1966. The late Rev. Fr. John Kallikuzhuppil, CMI, is her paternal uncle. She entered St. Martha's Congregation in 1986 and made her final profession in 1994. After her formation period in the Congregation, she worked in several places, such as, Kattappana, Jagdalpur, Anakara, Shantigram, and Karayathinchal. From Karayathinchal she reached Dharmaram in the service of the Mess Department. She is a very experienced and well qualified religious sister to take care of the catering services in Dharmaram. She is also very concerned about the well being of all the staff members in the service of the Mess Department. Dharmaram remains ever grateful to her loving and committed services.

Miss C. D. Alphonsa has been serving in the kitchen since 1999 onwards. She hails from Kunnamkulam, Thrissur District, Kerala. She was brought to Dhramaram through the mediation of the late Elsy who served in the kitchen of Dharmaram for

many years. Miss Alphonsa is in charge of preparing the main menu for breakfast, the vegetable curry for lunch as well as for supper, and the menu for tiffin. At the time she joined the staff in the kitchen, she had to come to the kitchen around 2:00 or 3:00 a.m. as everything had to be done manually. She worked until 7:30 and then has a break of two hours and cames back to prepare the curry for lunch and leaves at 3:30 p.m. and returns around 6:30 p.m. to prepare for supper. She leaves the kitchen around 9:15 pm. However, she shares with great relief that the time of her work has tremendously decreased as much of the work is now done by the modern machines installed in the kitchen. She confesses that she has a very peaceful life here in Dharmaram.

Baby C.C. has been serving in the kitchen for more than two decades. She hails from Cherthala, in Alapuzha District, Kerala. It was through the mediation of Fr. Silvester that she came to Dharmaram in 1993. She was getting Rs. 500 as salary in the beginning. She is in charge of preparing special food for those who have a special diet. She recalls that she had to start her work very early in the morning around 3:00 or 4:00 a.m. when there were no machines for doing the work. She is very satisfied in her job and praises the Almighty for all the blessings He is showering upon her to carry out her duties faithfully.

Mr. Paulachan T.V., known as Mr. Paul, has been serving Dharmaram as the electrician cum plumper since 1987. He hails from Manjapra, Ernakulam, Kerala. He was recommended by his own brother Joseph who was working in our library at that time. He joined the Dharmaram staff when he was 20 years old after his studies in the I.T.C and after several years of experience as an electrician. The then rector was Fr. Thomas Mampra, the administrator was Fr. Thomas Edapadikarottu. Fr. Alex Thannipara was in charge of the electrical department. Paul takes care of all the electrical and plumbing works and repairs. He expresses his great satisfaction to have worked in an institution like Dharmaram where he could associate with many priests in carrying out his responsibilities.

Mr. Anish Joseph joined Dharmaram in 2004 when he was 22 years old. He hails from Thopramkudy, Idukky District, Kerala. The then rector was Fr. James Narithookkil and the administrator was Mathew Peedikkattukunnel. Fr. John Kadavan was instrumental in bringing Mr. Anish to Dahrmaram. Though he was hired as a driver, he served in the reception area for 8 or 9 months as the position of driver was not vacant at the time. Later he continued his service at Dharmaram as the driver. He is very satisfied with his work and expresses his great satisfaction for the privileges he enjoys here as one of the staff of Dharmaram.

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PART SIX

THE CLOUD OF WITNESSING VOICES OF THE ALUMNI

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MY YEARS OF TRAINING IN DHARMARAM

Fr. Alexander Paikada, CMI

On the request of Dr. Thomas Aykara, Rector of Dharmaram College, in January 2017, I write a short write up on my sojourn in Dharmaram during the period of 1960-1968, for the Diamond Jubilee year souvenir to be published on the occasion of the 60th year of Dharmaram College. In that period I was a seminarian there. I shall try to recollect those years and put down on paper what I remember, following the guidelines given to me. I really feel honored and I am here to write a small memoir of my life in Dharmaram as a student.

1. Introduction

Time flies. People come and go out of our life. The request of Fr. Rector has given me an opportunity to pick up some pieces from the past which happened a long time ago. I am completing 50 (fifty years) since my ordination in Dharmaram. Sometimes I feel that it is just a blink of my eyes since it all happened. Recalling our memory is interesting and enriching, though in some cases it could be painful. Memory is a way of relating to persons and events we love and cherish. An unknown author once wrote, "Every memory of friendship shared, even for a short time is a treasure like sunshine and warmth in our lives like a cool breeze on a humid day, like a shower of rain refreshing the earth." Another author once wrote that "we don't remember days. We remember moments. Remembrance is the lasting perfume; pleasure is the flower that passes. Some day many years after, now we will sit beside glowing candles, exchanging our tales about the past and laughing as the memories flow." Now I am here to remember the tales of the past and to laugh as memories flow.

We reached Dharmaram with great expectations during the last days of the month of May 1960, from Chethipuzha, Karukutty and Ambazhakkad novitiates. We were around sixty, one of the biggest batches Dharmaram has ever seen. We were given a grand welcome by the then rector, the paternal and very caring Rector Fr. Chrysostom Ponnumpurayidom and his staff and by our senior scholastics both in the Theology and Philosophy sections. It was an experience to be at Dharmaram for all of us as we were going outside the state of Kerala for the first time. It was a new world that we were dreaming for several years, since we started our life in the Congregation.

Our spiritual journey in Dharmaram, in fact, began with the celebration of the feast of the Sacred Heart, the grand festival of the seminary named after the Sacred Heart of Jesus - which is Dharmaram. The very devotional procession of the Holy Eucharist with great solemnity through the well-decorated corridors of Dharmaram was a new experience for all of us. This indeed was a real spiritual experience and our first academic year started immediately after this.

Most of the staff and students of the present Dharmaram will not be able to visualize in their wildest imagination the nature of the then Dharmaram situated in the outskirts of Bangalore city. We the students of the first year Philosophy were first accommodated in a dormitory for about a year until the third wing of the Philosophy section was completed. Only four wings had been completed, two for theologians and two for philosophers. The present auditorium named after Bishop Jonas Thaliath was there and the building with the gallery and class rooms were also completed. On the far side of these buildings was a one story building that contained the seminary chapel, dining hall and the attached kitchen. This was the Dharmaram structure at that time.

The seminary teaching staff and rector lived on the ground floor of the first three-story building on the theology side and the scholastics occupied the first and second floors. The teaching staff also had the same kind of small rooms just like the ones scholastics have today, without any toilet attached. Perhaps it is something unimaginable for the new generation seminarians or staff of today. But nobody grumbled about it, and all the teaching staff with the single motivation – the development of Dharmaram and the spiritual and intellectual growth of the seminarians - lived a life of unity and solidarity, not looking for comforts. It was a great example for the scholastics. They were committed teachers and spiritual guides par excellence.

2. Eminent Staff

Some of the eminent staff of the time were the present Servant of God Fr. Canisius, Fr. Jonas (later Bishop Jonas Thaliath of Rajkot) Fr. Januarius (later Bp. Januarius of Chanda), Fr. Lucas Vithuvattickal, Fr. Roger Kattarath, Fr. Bertram, Fr. Mathias, Fr. John Britto, Fr. Theophine, Fr. Mansuetus, Fr. Werner, and Fr. Eustace Thottan. By the time of our theology studies, Fr. Joseph Pathrapankal, Fr. Albert and Fr. Charles joined the staff. Real spiritual men like Fr. Lucius, Fr. Isaias, Fr. Severinus, Fr. Hyacinth, Fr. Leontius, and Fr. Primus took care of the spiritual and temporal well being of Dharmaram most diligently and responsibly. Almost all of them were exceptionally exemplary to the students in that they never missed common prayers or other community exercises in spite of their busy schedule. It would be utter ingratitude to leave out the names of the Rev. Brothers Athanasius, Peter and Dominic who were very dedicated in their service at Dharmaram.

3. Poor as It Should Be

The scholastics of the time were highly motivated and I believe that they took their religious life very seriously. The life of poverty was not at all a problem for them. At that time the pocket money system was unheard of, but they never felt any pinch of it, never felt that they were deprived of anything. The authorities made sure that the scholastics got whatever was needed to equip themselves for the future of our congregation. Certainly it was not a period of extravaganza. I still remember that one day Fr. Canisius, our rector, went to each section to meet the students just to tell them that on that evening we would be served only soup (Kanji) or tapioca or something like that because of the shortage of funds and the non-availability of food. There was no resentment on the face of anyone. All were just glad to have what was provided to them. They understood the meaning of it. Those were not the days of affluence in Dharmaram. Those were days when, even in the midst of the hectic activities of new constructions, the general feeling was that everything was part of formation, and the masters and spiritual directors alike seemed to have in mind the formation of the students in the spirit of our CMI constitutions and traditions.

4. Self Sufficiency for Dharmaram

The services of the most of the fathers on the staff deserve special mention in this memoir. Fr. Jonas Thaliath, (our rector during the last year and a half of our life in Dharmaram), the real pioneer and architect of Dharmaram, was a true genius, yet a religious to the core. As a professor he was a canonist. And he was a fund raiser par excellence. Whatever he did was for the growth and benefit of Dharmaram. He had every right to be proud of his fund raising capacity but he never had an attitude of arrogance but led a life as simple as possible. ***Self- sufficiency*** of Dharmaram was his dream. After a fund raising tour in the USA, one day he came back with a full load of Holstein cows, some goats, pigs, dogs, all kind of domesticated animals and birds in a cargo plane. It was great news during those days in Bangalore. Even the Chief Minister Krishnappa visited Dharmaram to see the Holstein cows and other animals, and thus to congratulate the pioneering spirit of Fr. Jonas Thaliath. It was because of his long term planning with a vision of self-sufficiency of the seminary, that nearly a hundred acres of farm land was bought for Dharmaram at Kengeri. I clearly remember Fr. Jonas and Fr. Abraham (the first definitor general of the time) telling us of the purpose of the purchase of this land.

The realization of the purpose of self- sufficiency with the use of this land at Kengeri, took a long time to materialize. So many members of Dharmaram, who came after the pioneers, thought that the land was deadwood to be disposed of as early as possible. For them it was waste land and they argued the investment made on it was a huge loss. As far as I remember, a Dharmaram committee was formed to sell it, and a deal

was almost finalized, at a throw away price. Some hitches to this plan developed providentially and the deal did not work out. Isn't it amazing now, that same land is the prime source of the financial self-sufficiency for our Dharmaram College! Thanks are due to all who made it possible.

5. Two Eminent Persons

It was Fr. Jonas Thaliath who sowed the seed of Christ College, the present prestigious Christ (deemed to be) University. He wanted the scholastics to obtain a secular degree while doing their ecclesiastical studies. That was his basic aim or vision for the existence of Christ College. While my batch was in Dharmaram, he influenced the concerned people in the Bangalore University and they agreed to send a commission for inspection of the arrangements made for the college. Having no other building to start a college he thought of making a separate section in the Dharmaram building to accommodate the college while constructing new buildings for the college. In order to create a semblance of separation he even managed to construct a wall in the middle of the main corridor of the dining hall and the corridor of the classrooms on the left side of the gallery. The commission was not satisfied with this arrangement and the plan did not materialize on the first attempt to start a secular college for the training of the scholastics.

Another saintly presence was that of the young and energetic Fr. Roger Kattarath. Even when he was doing his studies in Germany his prime concern was for the needs of Dharmaram. Having long term plans for the welfare of Dharmaram, he came back from Germany with all the heavy utensils needed to furnish a modern kitchen, having in view the benefit of the Scholastics in Dharmaram for years to come. His sudden death in a rail accident at Kuppam on his way to Kerala was the greatest loss for the congregation at that time. Such an unassuming pleasant saintly human being was a real rarity.

6. Holistic Training

The staff wanted to give a holistic training to the scholastics. It was much more than just a spiritual training for ordination. Those with musical or oratorical talents were given enough opportunities and encouragement to develop those talents. Competitions were held in different areas of fine arts. Those with talent for photography or stage performance were given good training by competent persons. A large scale Christmas crib based on biblical themes was something that attracted the attention of the general public. That indeed was a unique initiative of those years. Frs. Mathias Mundadan and Lucas Vithuvattical were the master minds in this field of art and drama. A day of labour once a month was a regular feature. Most of the students were enthusiastically involved in the garden work. The surroundings of Dharmaram complex became a

beautiful garden with flowers and fruit trees designed and planted under the leadership of Fr. Mansuetus, professor of History of Philosophy. It was an integral part of the religious training.

7. Intellectual Formation

Intellectual formation was given prime importance. Systematic teaching of theology and philosophy contributed greatly to the personal development of our seminarians. For those interested, basic knowledge in languages like French, German, and Sanskrit was given. For the practical day to day life of a priest, training in electrical work, and accountant classes were given. Special lectures and talks on relevant topics were a common feature. Sufficient importance was given to literary associations also. Debates on philosophical and theological subjects, even on current political issues, were held a few times every year. A very good library with a number of periodicals was provided. Selected students were sent to participate in the theological seminars that took place in the United Theological College. Students from UTC also would come to Dharmaram to attend theological programmes.

8. Spiritual Formation

Keen attention was given to spiritual formation. It was given importance perhaps more than the requirements of our constitution. There were spiritual directors besides the confessors with whom the students could discuss their spiritual matters. Confessions once in two weeks were a normal practice, and students could meet their confessors during the meditation time. There were periodic conferences by section masters, rectors and spiritual directors. Sometimes there were public corrections on serious issues.

9. Initiatives of Students

Any worthwhile initiatives of the students were encouraged. Students had competitions in gardening, both flower and vegetable gardening. During the feast of the Sacred Heart and on Rector's Day, various sections had decorations with a competitive spirit. Every year there were literary and sports competitions in connection with the Rector's Day. Those with a flair for writing were allowed to write articles for the secular periodicals. All the initiatives of the students received real encouragement, but they had to have the directions of the concerned director. A prototype of Dharmaram Publication was published in the year 1967-68, the initiative being that of Fr. Lucas Vithuvattickal. It was a small publication with 32 pages or so under the name "Dharmaram." I remember that a committee was nominated by Fr. Lucas for the publication of "Dharmaram" and I was a member. I was surprised that he asked me to write the editorial and also to write a book review. I felt so honoured and humbled that he had such confidence in

me. I never had an inkling that I was in his good books. But later I understood that he had high expectations of me. Perhaps he had some premonitions about my innate talent for writing. I kept a copy of the first issue of "Dharmaram" for many years. Perhaps a copy of it is still in the library of Dharmaram College. Looking back, I gratefully think of Fr. Lucas Vithuvattickal and several other members of the staff for their timely encouragement.

10. Community Life

We really enjoyed the community life in Dharmaram. There was no province-wise distinction whatsoever among the staff and students. If anyone showed such a tendency it was nipped in the bud by the concerned authority. When superiors like the provincials came to Dharmaram they would meet and share the news with each section of students and used to give gifts, such as, pens, pictures or sweets. A sense of belonging as one religious community was intentionally promoted by the staff. Programmes like extra-ordinary recreation day, RR days (Rest and Relaxation days) during major vacations, community picnics, one-day outings, fusion days when theologians and philosophers got a chance to mingle with, Rectors Day celebrations with sports, games, stage plays, orchestra, etc., were occasions to develop and enjoy community life.

Fr. Joseph Pathrapankal was the master during the year of our ordination. He was the right choice for the final year before our ordination. I think our formators believed in sincerity, truthfulness and transparency in everything they did. And they expected the same from their students. They wanted their students to grow up in such a way that they were selfless servants of the Church and our congregation.

11. Chanda Mission and Mission Orientation

In January1960, Fr. Canisius Thekkekara was appointed rector of Dharmaram and again he was reappointed in1963. In 1962 the Holy See entrusted our first mission, Chanda, to the care of the CMI Congregation and Fr. Januarius Palathuruthy was appointed its superior by Rev. Fr. General. It was a milestone in the history of the Congregation and that of Dharmaram. Fr. Januarius was the professor of Philosophy as well as the spiritual father of the first year Philosophy students. After sometime, Chanda was raised to the status of an EXARCHATE and then as a diocese and Mgr. Januarius became its first bishop.

The entrusting of Chanda, the first Syro-Malabar mission outside Kerala, to our Congregation and the selection of a professor from Dharmaram caused a sea of change in the vision of Dharmaram to be missionary oriented. The staff and students started to speak of the missions and evangelization. Whenever Bishop Januarius came back to Dharmaram, he was given opportunity to address the scholastics. His inspiring words

on the missions in general and on Chanda in particular encouraged many to opt for the missions. This missionary orientation was a new chapter in the history of Dharmaram. Whenever our missionaries came to Dharmaram, they used to meet us to share their experiences. That helped to instill in us a kind of attraction to the missions.

12. Faith Formation

Sometimes we ourselves assume that we the priests have faith. The people also assume that priests have faith. I think the faith a priest must have is a driving compelling conviction that there is a God and that the Church is God's work. If one is a religious priest, by the very nature of his different vocation, he should accept or receive his constitution and rule book as a God given manifesto of his life and mission. This faith does not blaze up spontaneously. It has to be nurtured and tended vigorously. A priest or religious should work at this continuously without intermission. Inculcating such a faith in the seminarian should be the first and prime target of a seminary. I think Dharmaram is well meant for it. If some aberrations have happened in the life of some after leaving Dharmaram as ordained priests, the basic reason for it is the lack of faith and the false value system that has somehow gone to their head. I think the Dharmaram I was in, was a true religious house as well as a good seminary.

13. Conclusion

It is said, we should not forget the roots when we reap the fruits. Looking back on the history of Dharmarm and remembering with gratitude those who were instruments of God in making it what it is today is a lesson in God's providence and a guiding light for the future. Recalling of memories of Dharmaram where I lived more than five decades ago has been an amazing and fascinating experience. I hope and pray that this Souvenir on the occasion of the Diamond Jubilee of Dharmaram will help many of her alumni to cherish their fond memories with great joy and just pride. Let the Souvenir be a shining light that may lead all to the Sacred Heart, the real Dharmaram.

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ഓർമ്മയിൽ ഒരു ധർമ്മാരാം ചിത്രം

ഫാ. ചെറിയാൻ കുനിയന്തോടത്ത്, സി.എം.ഐ.

ചുരുളുകളഴിയും സ്മരണകളൊരു പൊ-
ന്നരുവി കണക്കെയൊഴുകുമ്പോൾ
അലകൾക്കെല്ലാം മൊഴിയാനിന്നി-
ങ്ങനവധി ദീപ്തസ്വകാര്യങ്ങൾ!

അറുപതുവർഷം പിന്നിട്ടിന്നീ
അനുപമ ജൂബിലിയണയുമ്പോൾ
പറവകളാകാതെങ്ങനെ നിനവുകൾ
നിറമാനത്തുപറന്നീടും!

കുരുവികണക്കേ സങ്കല്പത്തിൽ
തരുവിലിരുന്നു ചിലക്കുമ്പോൾ
തളിരുകളെല്ലാം കളിയാടുകയായി
തിരമാലകൾപോൽ പൂങ്കാറ്റിൽ...

തെളിയുകയായാ രൂപം നിറവിൽ
തെളിനാളംപോൽ ചേതനയിൽ;
അറുപതു വത്സരമായെന്നാലും
നിറദീപം പോലാരൂപം!

ഒരുകാലത്തും മറയുകയില്ലി
ധരണിയിൽനിന്നാ പ്രിയതാതൻ
കതിരുകൾ തൂകും ജോനാസ് താതൻ
കനക മനോഹരതാരം പോൽ!

ഒരു ചിത്രം പോൽ ധർമ്മാരാമിൻ
തിരുമുറ്റം നാം കാണുമ്പോൾ
യവനിക നീക്കി വരുന്നതു പോലാ
പവിഴ പ്രഭയിങ്ങൊഴുകുകയായ്...

നിരവധി വത്സരമാ ഹൃദയത്തിൽ
തിരികൾ നീട്ടിയ സങ്കൽപം
നിറവേറുന്നതു കാൺകെ മനമാം
പറവ പറന്നതു മോദത്തിൽ!

അവിടെ വിടർന്നാരാമത്തിൽ
കവിതയെഴും പുതുസൂനങ്ങൾ!
അവയുടെ പരിമളമിന്നും നിറവിൽ
അനുഭൂതി പ്രദമാകുന്നു...!

സ്മരണയിലിന്നും റെക്ടർവദനം
തിരിനീട്ടുന്നതു കാണുന്നു!
തെളിയുകയായി പുണ്യപ്രഭയിൽ
എളിയ കനീസിയൂസാം താതൻ

പഠനം ലാറ്റിൻ ഭാഷയിലതിനാൽ
കഠിനം തന്നെ പ്രയത്നിച്ചു!
ഗുരുഭൂതന്മാരാവരുടെ കഴിവുക-
ലൊരുപോൽ ഗുണകരമാകുകയായ്!

പ്രിയതരമാണാ ഗുരുഭൂതന്മാർ
പ്രതിഭപ്രഭയങ്ങരുളുകയിൽ!
പരിശീലനമാക്കളരിയിലതുലം,
പരമോന്നതമാം ദർശനവും!

വിരിയാനുണ്ടായ് സ്വപ്നദളങ്ങൾ
പരിചിൽ ധർമ്മാരാമത്തിൽ!
സകല ഗുണങ്ങളുമൊരുപോൽ വിടരാൻ
സഫലം ചിന്തകൾ പൂക്കുകയായ്...

നിരവധിയോർമ്മകളാഴിയിലെപ്പോൽ
തിരികൾക്കൊപ്പമുയർന്നീടും!
മധുരം ജീവിതമായിദിനങ്ങൾ
മയിലുകൾ പോൽ നവ നർത്തനമായി

വളരുകയായിയാത്മീയതയിൽ
വിതയും കൊയ്ത്തും പോൽ തന്നെ!
അഖിലരുമൊരുപോൽ ധർമ്മാരാമിൽ
അഴകും മിഴിവുംതെളിയിച്ചു!

പുതുവധ്യാപനകല പുലരുന്നൊരു
പുലരികണക്കേ ഞങ്ങൾക്കായ്
പ്രിയതര തത്വശാസ്ത്രമുണർത്തിയ
പ്രിയഗുരു ധർമ്മാരാം റെക്ടർ!

ഭരണരഥത്തിലിരുന്നീ കർമ്മെല
സഭയുടെ സാരഥിയായവനാം
തലവൻ, തോമസ് ഐക്കരയച്ചൻ
തിലകം, ധർമ്മാരാമിന്നായ്!

അനുഭൂതികളേ, ചിറകുകൾ നൽകൂ
അകലെയിരിക്കുന്നേരത്തും
അവിടെ വരാനും ധർമ്മാരാമിൻ
അണിമലർ ശിഖരം പൂകാനും

അഭിനവസുന്ദര ജൂബിലിഗാനം
അനുഭവപൂർണം പാടാനും
അതു കേട്ടോരോ പുല്കൊടി പോലും
അനിതര പുളകം പുൽകാനും...

ഇടയാകട്ടെ, യെന്നുടെ ഹൃദയം
ഇനിയും സ്പന്ദിതമാകട്ടെ,
അറിയാതറിയാതാത്മാവെന്നും
അഭിമാനത്താൽ നിറയട്ടെ!

ഫാ. ചെറിയാൻ കുനിയന്തോടത്ത്, സി.എം.ഐ.

ബിഷപ്പ് ജോനാസ് തളിയത്ത് ജന്മശതാബ്ദി ഗാനം

ഭാരതസഭയിൽ ചരിത്രമെഴുതിയ
ഭാസുരനയനം, ദർശനപുണ്യം
ധർമ്മാരാമോരു മോഹനസ്വപ്നം
പൂവണിയിച്ചൊരു ഉജ്ജ്വലജന്മം

വന്ദ്യതാതൻ ജോനാസ് തളിയത്ത്
ധർമ്മാരാമിൻ ശില്പി, കർമ്മലസഭയുടെ ഭാഗ്യം
പുത്തൻപള്ളിക്കുത്തമ തനയൻ
സൗരാഷ്ട്രക്കൊരു നല്ലിടയൻ
തലമുറ തോറും പ്രദീപ്തമാക്കും
മഹിത മനോഹര ഓർമ്മ



ഉദ്യാനത്തിൻ നഗരം തന്നിൽ
വിശുദ്ധ ജ്ഞാന ഭവനമൊരുക്കി
ഹരിതം നിറയും ഭൂമികയേകി
സുകൃതം വിരിയും പൂവനമാക്കി
ജീവലയം തേടും വിശ്വാസത്തിൻ
വേദജ്ഞാന ധാരയൊഴുക്കി
ഈശഭക്തി പരംജ്ഞാനം
ജീവമന്ത്രമായി ഇവിടെയുണർത്തി

(വന്ദ്യതാതൻ ജോനാസ് തളിയത്ത്...

മാർത്തോമാ തൻ വഴിയുടെ തനിമ
ഭാരതസഭയുടെ പൊരുളായി കണ്ടു
സംസ്കാരത്തിൻ വൈവിധ്യത്തിൽ
സുവിശേഷത്തിൻ സാക്ഷികളായി
മാനവസേവനപാതയിൽ നീങ്ങും
അജപാലകരെ ഇവിടെയൊരുക്കി
ധർമ്മാരാമിലുയർന്ന സുഗന്ധം
പകർന്നു, ഭൗമാതിർത്തികളോളം.

ഭാരതസഭയിൽ ചരിത്രമെഴുതിയ
ഭാസുരനയനം, ദർശനപുണ്യം
ധർമ്മാരാമോരു മോഹനസ്വപ്നം
പൂവണിയിച്ചൊരു ഉജ്ജ്വലജന്മം

(വന്ദ്യതാതൻ ജോനാസ് തളിയത്ത്...

രചന: ഫാദർ ബെന്നി നൽക്കര, സി.എം.ഐ.
സംഗീതം: ബ്രദർ ആൻജോ പുത്തൂർ, സി.എം.ഐ.

2019 ഓഗസ്റ്റ് 31നു ധർമ്മാരാമിൽ നടന്ന ജന്മശദാബ്ദിയാഘോഷത്തിൽ ധർമ്മാരാം ഗായകസംഘം ആലപിച്ച ഗാനം

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STRAY THOUGHTS ON DHARMARAM KOOTUKUDUMBAM

Fr. Jose Chunkan, CMI

I. 'Ad Experimentum'

Our Philosophy course started in June, 1972. It was a new experimentation in the history of Dharmaram. It was called **Integrated Philosophy Course**, in which besides Philosophy subjects, 'Introduction to Theology', 'Introduction to Sacred Scriptures,' 'Introduction to Indian Theology,' 'Church History', etc., were introduced. Concerning formation, the superiors of the congregation had some anxiety about the students who come to Dharmaram, fresh from the Novitiate, might lose the spiritual flavour they acquired in the Novitiate, especially, as they have to commence their college studies just after their Novitiate. As a remedy to alleviate these anxieties, three steps were implemented: (1) begin college studies only after Philosophy, (2) introduce integrated Philosophy courses and (3) introduce a training programme giving emphasis to spiritual formation, which could be considered as a 'third novitiate.'

With this objective in view it was envisaged to have only minimal contacts for the philosophers with the College and Theology brothers. And during our Philosophy course with Fr. Philip Thuruthimattam as our Master, we were quite happy and content with the new arrangements. We never had the feeling that we were deprived of anything. However, some of our professors and senior brothers in the college and Theology classes began to call us by the nickname "Pure Breed."

II. Personal Fulfillment and Community

It was a time when personal growth and personal realization were given great importance. One could see a mad rush at this time among the students to shine in life by any means. I remember a small incident in my life at this time which taught me that community is of paramount importance to the religious, and that as religious we should live for the community. In the First Year Philosophy I was selected to attend the Thabala class of Kammath Master. And I used to play Thabala on the stage and in the church. In the second year also I was asked to go for the Thabala class and I asked Fr. Master, "What is the use of learning these musical instruments for my priestly formation? If I play 'Chenda' all the time how can I become a good priest?" Then Fr.

Master told me, "Bro. Chunkan, if talented people like you don't use your talents, how can a religious community develop?" And I continued to play Thabala though I did not want to train myself as a professional musical player, for the sake of the community.

III. Wise and Holy Stars

As I recall my life in Dharmaram, I am pleased to mention a few persons who come vividly to my mind. One among them is Fr. John Britto Chethimatttom. I remember with surprise that he always came to the class as well as to the basketball court immediately after his arrival from the USA or Kerala. Likewise, I remember Fr. Cyriac Elias Kanichai, who was an inspiration to us, doing manual work in the vegetable and rose gardens with his simple work clothes immediately after the class.

The gracious presence of Fr. Chrysostom, the first rector of Daharmaram and others, Fathers like Gereon, Severinus, Theophane were really sources of inspiration for our spiritual and religious life. When I was a First Year Theology student, the Servant of God, Fr. Canisius, who was the former rector of Dharmaram and prior general of the CMI Congregation, became our superior. The light and presence of such great spiritual stars gave a halo of holiness to Dharmaram. The spiritual exercises like the Section Liturgy, periodic interviews with Master and the rector and monthly recollections were really helpful to grow in human and spiritual formation.

IV. 'Mini Zoo'

During my Philosophy days I was in charge of the 'Mini Zoo' at Dharmaram (the wild animals such as the deer, crocodiles, pythons, etc.). A crocodile sometimes used to get out of the pond and stray in the compound in search of food and freedom. Hunting for it, and when found, bringing it back was a herculean task. The timely interpretation sand interesting commentaries of Fr. Bertram about some of the strange behaviors of these animals were funny and curious.

V. Dreams of Generations Fulfilled

We were lucky indeed to participate in the construction of our magnificent Dharmaram chapel, which was started and completed during our Philosophy days. Each section working on its share of building the chapel, together with Frs. Britto, Primus and Bro. Athanatius, is a happy memory. Thus, the dream of many generations – Dharmaram Chapel – was fulfilled.

VI. On the Stage – Family United

Our stage performances were precious occasions where the Dharmaram family came together. During the time of both my Philosophy and Theology studies I used to participate in dramas and musical performances. They helped me to improve my

talents; but more than that they gave me another great feeling that Dharmaran was really a big family. It was customary that two or three days before the stage performances, the Director of Cultural Activities and others concerned must preview them and give their green signal. It was really encouraging to see Frs. Mathias Mundadan, Thomson Kadankavil, Thomas Vithayathil, Alphonse, Isaac, and others, who used to come to the preview. They helped us to maintain high standard for our performances.

VII. Hut for Simple Life

It was the ardent desire of some of our classmates to have a hermitage experience. For that they made a hut on the Dharmaram campus and started living there. It was during our Second Year Theology studies. Though I was not one among them, I was optimistic about the project. Among those 'Hermits' I fondly remember the late respected Fathers Michael Puratukara (Swamy Sadanand) and John Manavalan (Bijnor province).

VIII. The Only One Strike

It was again, during our Theology studies that the Dharmaram domestic staff went on a strike. It brought everything to a standstill. However, as everyone in Dharmaram worked united as a team, it did not disrupt much the daily functioning of the Dharmaram community. Brothers of Dharmaram worked in the Kitchen, Dairy and Piggery farms. And we realized that 'if united not only a Mountain' but everything would be possible.

IX. Dharmaram 'Kootukudumbam'

The preparatory works for the new constitution of the CMI Congregation was going on at that time. Fr. Canisius, then Vicar General, was in charge of it. I was happy to associate with late Fr. Antony Kakkanat in the translation of the Questionnaires and Answers. My involvement in such special responsibilities in the congregation, though done behind the scene, gave me a very encouraging and salutary feeling of being one really wanted in the congregation.

My studies in schools and colleges imparted to me a sound education and formation as did the seminary. But Dharmaram College provided a special emphasis and played a special role in maintaining intimacy and openness among the staff and students. Dharmaram, which celebrates her Diamond Jubilee, will always be our Beloved Home, Our Beloved "**Koottukudumbam**".

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WINDOW TO THE WORLD ON DISIRE AND HOPE: TRAILS OF SERVICE

Fr. Sebastian Thekkedath, CMI

Grateful and Proud: For an individual like me, to turn sixty is to enter into the twilight zone! For an institution, it is to engrave achievements in gold and platinum and to take giant strides into the future! It is indeed a proud moment to greet Dharmaram College, the study house of the Carmelites of Mary Immaculate (CMI), on the attainment of sixty glorious years of service in training stewards and shepherds for the Lord! More than two generations of trainers have made their exit from this institute to give way to the present generation of trainers and formators, who are, in general, either of my age, or even younger. I am singularly privileged to respond to a call to give my impressions as a product of Dharmaram and an inmate in the same institution for a few decades of my priestly life. I am quite aware of my limitations to sit in judgment over the massive resources and energy of the CMI Congregation that went into the making of this 'Garden of Virtues.' To be known by the fruits of an institution speaks volumes about the institution, and, in that respect, Dharmaram has produced quite a few bishops, scholars, professors, authors, a number of pastors, thousands of religious and above all missionaries working globally. So much to the credit of an institution just turning sixty! Keep up the good work! My salutes to this great Alma Mater!

Window to the World: Dharmaram has been the embodiment of the aspirations of the Syro-Malabar Church, an individual Church belonging to the Oriental tradition, which has been seeking its own identity, tradition, restoration of rite, privileges and global presence, after being restricted to a region within the state of Kerala between two rivers. The confluence of the stalwarts of the CMI Congregation, like Frs. Maurus Valiaparampil and Jonas Thaliath, legendary personalities in the life of the CMI Congregation, act as providential instruments in locating the seminary to the outskirts of the city of Bangalore in 1957 from Chethipuzha. Cardinal Tisserant, then Prefect of the Congregation for the Oriental Churches, provided generous support to see the dream of the CMI Congregation materialized. As Fr. Thomas Aykara, the present rector of Dharmaram College, rightly mentions in the Forward to the Directory of Dharmaram College (2015), "Very Rev. Fr. Maurus Valiaparambil, the then Prior General of the Congregation and Rev. Fr. Jonas Thaliath (later Bishop of Rajkot),

the original visionaries of Dharmaram, were the right persons who really made this amazing dream an actual reality."

Growing within Dharmaram: For us, the students of Dharmaram, a largely homogenous community, hailing from the villages of Kerala, the exposure to Bangalore became an opening to the rest of the world. For some of us even the first trip to Dharmaram was our first railway journey. We had been looking at the rest of the world with the eyes of Alice in Wonderland up to that point. However, it was part of a definite plan of the congregation to equip us with all the exposure and experience necessary to serve the Church wherever we are placed. The initial culture shock to the new linguistic setting and a large English speaking community in the city have been part of the training intended by the superiors to make us mission-ready and to be placed globally. It has been part also of the logical growth of the congregation, which was divided into three provinces in 1953, to have a common study house and training programme at a convenient location, anticipating an evangelical outbreak and more missionary territories outside Kerala after the first mission region of Chanda, outside the territory, had been entrusted to the congregation in 1962. It was providential to be equipped to respond to the global needs of the Church for a congregation that had been growing beyond the brims and outside its territorial boundaries through the migration of people from this resilient Church of pan-Indian heritage and its greater evangelical potential. Moreover, the establishment of an indigenous hierarchy and the increase in the number of diocesan clergy required the religious priests to go beyond the limits of geographical boundaries. Vatican II opened the windows of the Church for fresh air, and the participation of Fr. Maurus Valiaparambil, the Prior General in the Synod, and the changes happening around the world have had their impact on the congregation. Even the name Dharmaram, being duplicated with a sequel, Carmelaram, in the Bangalore vicinity is a fascinating factor and a sign of the spell created by the very concept of Dharmaram.

A Happening Place: When my batch mates and I landed in Bangalore in 1974, the then breezy, cold and laid back city, known as a paradise for the retired, we were bound for the institution, Dharmaram, the pride and prestige of the CMI Congregation. It was an experience of reaching beyond our known horizons. Over the years the character of this city has changed to become one of the sprawling metropolitan cities of the world, proving the choice of the founders of Dharmaram to be one of far sightedness and vision. The city has been a point of tourist attraction, mainly for groups visiting Bangalore from many of the other educational institutions of Kerala. Our batch landed at Cantonment, the rail station where the train disgorged us to be driven to Dharmaram in the Blue Star, a van Dharmaram owned and that was driven by Mr. Varghese. We entered through the old main gate of Dharmaram, which has been reopened of late, to the Bannergatta Road. Christ College had been operating within the campus as an

educational institution, growing in reputation with many seminarians pursuing secular degrees there. Over the years, the Spring Festival, a cultural fiesta, brought teams from many outstation colleges and students from various cities to compete on stage.

When we arrived, the seminary campus had reached a sort of saturation point with the roof of the chapel still leaning on the props with its freshly concreted canopy and the blessing taking place in 1975, a year later. Even the corridors of Dharmaram had been action-packed with various activities at that point. The Indian Liturgy was an attraction with the added Sanskrit studies and Indian Philosophy were given a special place in the curriculum. Prayer services were a special occasion tailored to the particular feast or occasion with much creativity and originality encouraged the students. Extension lectures, inter-seminary programmes, professors from overseas, the academic opportunities opened for women religious and lay people, invited lecturers for various occasions, seminars and colloquia, spiritual guidance by experts from other religious congregations, etc., have been aimed at student development and participatory growth.

The array of basketball courts, coaching for games, including volley ball, football, etc., and the spirited tournament participation at Christ College have all been thrilling moments to carry with us for the future. Krishnamurthy Sir and training in Carnatic music, the English choir and the training with the local singers, veteran singers from senior batches and Sr. Collette from Providence Convent are all memories still alive. Interreligious dialogue, with monthly assemblies and talks, has been another active area involving students. Student initiatives like 'Taste for Waste,' joint initiatives with the staff like 'Simple Living in Huts', etc., have been bold projects. The literary contributions of the scholastics in and through the periodicals in Malayalam have been prolific, and these have been accepted and acknowledged with special respect by the community.

The distribution of milk and bread to the poor and destitute through an outlet in Suddaguntepalya, the Dharmaram Association for Social Service, the emergence of a Kannada School, namely, Christa Vidyalaya, etc., have given ample opportunity for the students in practicing the virtue of mercy. One-day outings, cycling, walking expeditions, etc., provide a break from routine and a fillip to grow in familiarity with the surroundings. Lalbag, Cubbon Park, Avenue Road, Brigade Road, Commercial Street, Majestic, Utility building, etc., include the places and landmarks frequented by us. The rose garden, vegetable gardens managed by the sections, the vineyard, the dairy farm and the zoo within the campus and the two farms, St Mary's and Devadan away from the main campus, have all contributed to the formation of students through active participation and training in those areas, too. Screening of movies occasionally in the auditorium, English and Malayalam stage productions by the students, cultural,

literary and sports competitions, etc., have been filling the gap for some of the co-curricular requirements. ,

Aspiration to be among the Best: 'ISA BHAKTI PARAM JNANAM,' the motto of the institution has been ever inspiring. The aspirations of the founders to turn the institution into one of the best, is seen everywhere and in every step. The parallel growth of the academic wing at the seminary from affiliation with one of the universities in Rome, Gregorian University, to Dharmaram Pontifical Institute (DPI) and Dharmaram Vidya Kshetram (DVK), to an Athenaeum has been the natural growth of these aspirations, though it may have some influence on the unitary dimension. So also the mission seminaries like Darsana, Samanvya, and centres like Poornodaya which have sprouted from Dharmaram with special needs and specializations in mind.

Although I am unable to zero in on the reasons why the aspirations and attainments of the past are not matched in these days, I do not think it is just the result of overarching ambitions. Many reasons may be involved and the external factors at play due to the changes in the society can have decisive roles on this state of affairs. From a singular and unique entity the institution has become one among many groups of institutions. One can say that the days of colossal personalities, whose heads towered above others, are gone from us. It may be about the present faculty that the future will recognize the streaks of greatness which are not apparent now. Iconoclastic and democratic trends in the society may also be a reason. Another reason may be that the initial enthusiasm, the push and the initial spurt and break that Bangalore offered for the outward expression of the kinesis of a people wears out over the course of time. Definitely the selection process, the catchment area, the thought pattern and mindset of the candidates selected, the pattern of formation, etc., have undergone tremendous changes along with the evolving outlook of the people and the reality of urbanization bursting beyond the seams. Ground realities of regional variations and conflicting ideological polarities within the Syro-Malabar Church regarding practices and restoration of tradition have all played their role in the metamorphosis. For a congregation that plays the pivotal role in the emergence of the Syro-Malabar Church as a dynamic ecclesiastical entity from within, to transplant its major training hub to a totally different ambience also may have contributed to this feeling of alienation of the congregation over these many years, although the benefits at large may have outweighed the setbacks.

Desire and Hope: For an institution of the size and might of Dharmaram College, turning sixty is to look forward with a lot of hope and desire. I do not possess the clairvoyance or wisdom to suggest any direction for this institution we all love and want to see attain greater heights of glory. To become more relevant in today's world and to be able to focus on the future are keys for staying young. Discernment in terms

of how this institution can serve the particular Church it belongs to and the universal Church in the days to come will be an inevitable exercise. To be able to focus on some niche areas within the academic disciplines, and, above all, what unique contributions can be made in terms of the best of Oriental and uniquely Indian spirituality primarily in the lives of our own members will be another relevant exercise. Of course, it will challenge us to find our relevance today and will effect changes in our own lives as well. With all our attempts to reach out and diversify our keen vision and exposure, to be able to identify our strengths and weaknesses will be a useful exercise. While homogeneity is one of our key and unique strengths, how to overcome the limitations too will be a concern for all of us. A key area of our formation must be shaping seminarians to be shepherds after the Sacred Heart of Jesus. After all, Dharmaram means, at least to the CMIs, to be shaped by the Sacred Heart of Jesus! *Sursum Corda*!

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OUR DHARMARAM DAYS: 1980s

AND I DON'T KNOW WHAT I MEAN TO YOU.
ALL I KNOW IS EVERY TIME I THINK OF YOU,
I WANT TO BE WITH YOU.
I DON'T KNOW WHERE I STAND WITH YOU.

Fr. Francis Ozhakal, CMI

As I look back at my days in Dharmaram this is exactly what I feel. We reached *the garden of virtues* in 1980 for philosophy and left in 1989 after the post-ordination course and, the famous *Samavarthanam*. I have not been to Bangalore or Bengaluru, the silicon capital, as it is now called, since 1989. When I received an unusual call at the end of January 2017 from Rev Fr Thomas Aykara, the Rector of Dharmaram College, I was taken aback. He was the Prior General in 1980. Hence, his call brought back golden memories. He was the only Prior General who advised me with paternal concern to quit smoking - a minor aberration to which higher superiors seldom paid much heed- way back then. But that advice I need to follow even now!

Those ten years are marked with the best in our CMI lives: the best in practical spirituality with its rare combination of action and contemplation (the contemplation part is yet to sink in); the best generals; the best visits by prior generals; the best rectors; the best spiritual directors; the best section masters; the best theologians; the best collegians and the best philosophers. And to crown it all, the best section - THE GENTILE SECTION, alias, the G Section. Of course how can we forget the best LCA secretaries, section beadles and general beadles!

1. Naughty Eighties: Halcyon Days

As philosophers, we were just kids coming out of the safe and protective custody of the Novice Masters and their team. If the novitiates were streams, Dharmaram was an ocean. What an exposure! Like Moses in the desert, we had difficulty finding the proper places. We lost our way to the refectory, the gallery hall, the library, etc., but always we landed in the chapel on time. That was easy to find, being a place that attracted us with its marvellous circular construction and the deep and serene spiritual ambience. It offered to us solace and comfort, spiritually and physically. We were at

home there, alone with *the Alone*. Maybe this chapel was the single most valuable place in Dharmaram when we look back after a gap of over three decades. Its unique design and the altar adorned with emblems of all the major world religions suggesting all-embracing openness, still command awe and admiration - indeed a thing of beauty and spiritual joy for all.

When we began our tryst with Dharmaram, it was like a big leap after a slow walk. We were confronted and confused with the openness that we experienced thanks to the eminent founders of Dharmaram - like the venerable Maurusachan, Jonasachan and many others. The generations of brothers contributed, too, in the making of Dharmaram. The exposure was surprising but we enjoyed the surprises thoroughly.

Can you imagine beer being served at all the refectory tables on feast days or special occasions? It was then: philosophers, collegians, theologians, staff all enjoyed a sip in an atmosphere of original Christian brotherhood in the eighties! This is not a joke: it is true, very true! And nobody from those days ended up as drunks or addicts! What a noble way to teach and practice moderation. I liked that and I still value it.

2. Humane Decade

Our decade could be called a *"humane decade".* We felt at home in Dharmaram. The ambience was one of love, understanding, mutual support and encouragement. Family atmosphere and brotherly spirit were the rule, not the exception! This was reflected in our community prayers, the weekly section Eucharists, province gatherings, monthly recollections, rector's exhortations, holy hours, adorations, full day picnics, LCA meetings, Rector's Day celebrations, Kenkeri outings, labour days, film shows in the auditorium - later named the Bishop Jonas Thaliath Memorial (BJTM) Hall - tours to Goa and Mylapore as theologians, etc.

Dharmaram opened for us a world of wonder. For the first time in my life I had the opportunity to live with people from various provinces, of different dialects like that of Trichur, Tiruvananthapuram, etc. Dharmaram enabled us to grow beyond the dialects and cultural variations. It was a nursery in which to grow beyond the little horizons of parochial divisions by mingling with the members of other provinces, varieties of religious congregations and people from different countries – men and women. The openness envisaged by the founders was the chief *raison d'etre* for this happy evolution. It was very different from the CMI culture and traditions we were accustomed to in our monasteries and houses in Kerala.

This openness was very evident and visible in the art and culture as they were at their peak in the '80s: dramas, skits, musical performances both individual and group. There were opportunities for all to read, write, act and grow. Some of the plays and

skits put up by the Dharmaram artists of that decade were a class apart. A case in point is the presentation of Poonjar Navadhara troupe's dramas. Many were of the opinion that they were better than the originals. The skits were rich in content and always carried some excellent message besides having subtle criticism of the system.

I remember a skit by one of the sections in which they questioned in an artistic manner the then rule of not entering the other sections. In one such skit there is a brother who one night gets up hearing some sound. To his great surprise he sees a thief going from his section to the next. He follows the thief to the veranda of the next section and there he suddenly remembers the "no entry" rule. He leaves reluctantly. Then he exclaims in impotent rage "A thief is free to move all over Dharmaram, but a brother is not!"

Then there was the famous *kite* skit. Pattam means *ordination* as well as *kite*. In this one a brother whose ordination is withheld comments, "You can withhold my *pattam* but the *charadu* (thread) is still in my hand!" Creative as well as relevant skits; one has to agree.

Some of the great literary figures of Kerala like Sukumar Azhikkode visited Dharmaram and eloquently spoke on various subjects. Famous artists like the film star Innocent, the musician Jerry Amaldev and many others entertained us those days.

DCL was another platform where we could work with our seniors to learn the basics of organising National Camps for school children. We visited about 60 plus schools in and around Bangalore, bringing them together under one umbrella, the DCL, and conducting top level competitions for them. Monisha Unny, the late film actress, was a frequent participant in our DCL activities. Music, too, was at its best in the '80s in Dharmaram. We had some of the best choir masters and individual singers at that time.

The only time to practise democracy was during the election of the beadles and LCA secretaries. It was a joy to watch the pre-election enthusiasm and the post-election scenario among the humble winners and the graceful losers. It was always truly sportsmanlike, unlike the ugly political rivalries outside the seminary walls.

3. Secular to Sacred

In case I am dwelling too much on the secular let me bring in the sacred. We had ample opportunities to lead prayer services and involve in pastoral care in various parishes, such as EG Pura, Indiranagar, HAL, Jayanagar, and Jalahalli, etc. The priests and brothers of Dharmaram were in great demand for the pastoral needs of the simple and ordinary people in and around Bangalore. We never disappointed them.

4. Intellectual Growth

We had some excellent teachers in Dharmaram who knew what they were teaching and loved what they taught. But there were a few who could not create any interest among the students in the subjects they dwelt on elaborately. When I look back at the academics and the subjects covered in both philosophy and theology, I find not much that influenced my life then or afterwards. Well, I was neither a good student nor an ideal one!

The library was fantastic and some teachers encouraged us to read a lot and those who did benefitted enormously. I remember we were banned from reading certain books. Those we made sure we read from cover to cover!

Inviting priests from neighbouring parishes and houses for a meeting followed by dinner was a good tradition. It was perhaps started earlier but was continued meticulously in the '80s. It enabled us to be in touch with the clergy of the neighbouring parishes.

One of the best remembered activities of the Dharmaram days was going to movies. But permission was not very easy to come by and it was limited to a couple of movies a year. Watching films, with or without permission, helped us a lot to get a sense of the current popular cultural trends of the land. Occasional embarrassing encounters with unexpected people (priests) -especially of the prudish types - also happened in the cinema ticket queues.

We had a section master who believed and even shared with others that none of his wards ever watched films; the reason being nobody ever asked permission from him for the films! I can assure you that he is in heaven!!

Learning new languages was a blessing for us. We slowly but surely began to speak and write in English. But the sad part of it is that we never bothered to learn Kannada very seriously on our own, and there were not many who considered it urgent or even necessary!

Christ College was a kind of second home for the brothers who did their graduation there. The collegians were proud of their college and our CMI staff at Christ College helped our brothers in their growth and studies. Spring festival was the most celebrated event in the college and many talented brothers led from the front.

Christmas celebrations and the Crib were famous in Dharmaram. Each year the Christmas celebration was around a theme. It was presented through the Crib which attracted hundreds of visitors. Among the politicians in our time, Ramakrishna Hedge and Gundu Rao visited Dharmaram. Both were the chief ministers of Karnataka.

The department system in Dharmaram was a lesson for us in doing things systematically. We had a vehicle department, cycle dept, washing dept, guest dept and the beautiful garden dept under the leadership of our loving and simple Fr. Gabriel Aranjaniyil, who departed from us today to his heavenly Gardener. May his soul RIP.

Bp Alphonse Mathias, the Bishop of Bangalore, had a warm and good relationship with us.

St John's, St Martha's and St Philomena's Hospitals took care of our sick and the suffering members.

The private buses to Kerala had a stop at Dharmaram. *Yesbee Travels* had a counter in the Dharmaram parlour.

The very mention of DHARMARAM brings back a number of memories both happy and sad. When an MCBS brother, Mathew Karakkunnel died, it was our first experience of witnessing the departure of one of us. It was sad.

5. Conclusion

A beautiful institution does not just happen. It is built brick by brick daily, by the dreams, prayers, planning, hard work, sacrifices, team work, love and openness of many. Our formation in Dharmaram was oriented towards more openness and basic human values. It is not enough to produce many CMIs. Dharmaram is geared towards forming CMIs who will make a difference for the better in the lives of others. And it did just that in the 1980s. Let us hope it continues this legacy in the years to come. God bless Dharmaram.

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THE GARDEN, WHERE PASSION FLOWERS!

Dr. Varghese Panthalookaran, CMI

Bangalore in 1990s was vibrant with the passion of a new beginning. The city was progressing, but was already developing cracks, unable to cope with the emerging demands of demography. Dharmaram, the garden of virtues, placed at the heart of the city, was also witnessing tumultuous times. It was a time of soul searching, of closer reading of signs of the times, of redefining its future course. Dharmaram was the product of a broad vision of the forefathers of the Carmelites of Mary Immaculate (CMI), who brought the Major Seminary out of the boundaries of the state of Kerala into the heart of the Garden City of India, the crucible where the destiny of the nation was in the making. Here, the leadership of the CMIs envisioned that the future members of the great spiritual movement started at the hillocks of Mannanam a few centuries earlier would imbibe the new spirit of the nation.

CMI as a brand has emerged as a synonym for excellence in whatever sectors the members engage, be it education, healthcare, social action or pastoral work. Behind every excellence, we find committed and passionate persons, and, hence, it is quite natural to expect that the garden beds of this movement also should pulsate with great passion. Dharmaram truly was a place of passion during the 1990s-2000!

My tryst with Dharmaram began in 1988, when I visited Dharmaram en route to Pune where I was to pursue my philosophical studies. The intention of the short visit to Dharmaram was to equip myself with sufficient language skills to tackle the philosophical studies. My stay lasted for just two months. However, I still remember vividly my first encounter with Dharmaram. During my first day there, I was walking along the corridors, when I observed some hands waving at me. With a mixed feeling of fear and respect towards the elderly person calling for my attention, I approached him. Handing me a broom, and without uttering many words, he indicated that I should clean his room. I was shocked and surprised, but I did my job with the zeal of a novice to the utmost perfection. That there was not even a word of thanks was a bit of a surprise to me. Apparently he took it for granted that I should have done that job thanklessly. Later, on further investigation, I understood that I was cleaning the room of one of the greatest philosophers the CMIs have ever produced, Dr. Cyriac Kanichai,

the famous author of *Sanyāsabhāshyam*. His asthmatic body did not allow him to help himself and he considered it to be his privilege to be served in that respect! The freedom with which he ordered me to clean his room was amazing! It revealed a new paradigm of Dharmaram: that it was considered a *Gurukula*, where the disciples were at the service of the household of the *Guru!* Other fascinating personalities were Fr. Benjamin Kottooran, who always surprised us by calling us by our individual names at the very first sight (Later on we understood that it took him days of meditating on our photos to learn our names by heart); Fr. Theophene Kanjooparambil, who influenced us with his amazing charisma was mixed with a lot of scrupulosity; Fr. Gabriel Ananjaniyil, whose mannerisms were meant to keep our attention and Fr. Mani Giles Pothanamuzhy (later on Bishop of the Diocese of Mananthavady), who had an explicit love for the game of tennis. *Dharmaram* really did share the charm of a *Gurukula* in those days!

I rejoined Dharmaram as part of the millennium Theology batch during 1996-2000. It was a power-packed team under Rectors Frs. Domitian Manickathan and Sebastian Poonolly. Our theology training was under great teachers, including Frs. Joseph Pathrapankal, Kuncheria Pathil, Antony Edanad, Antony Kalliyath, the late Paul Savio Puthussery, Paul Kalluveetil, Francis Thonippara, Thomas Kollamparampil, Thomas Kalayil, Mathew Koikkara, Isaac Arickappillil, Mathew Vattathara, and Jose Thadavanal. Our Theology batch was blessed with two masters; Fr. Joseph Areeplackal, who left for our Peru mission after the first year of mastership and the late Fr. Eugine Thomas Kizhakkethala, the master with a poet's heart.

The mood on the campus was sublime and inspiring. The teachers were eminent and emphatic. There were a number of opportunities for creative thinking. However, was the teachings of those days sufficient? Did the teachers lack originality and power? Was it sufficient for the prospective spiritual and intellectual leaders of the new millennium? I am not in a position to judge. The positive aspects of Dharmaram formation those days included a drive for original thinking, be it in the design of the Christmas Crib or the Bible Drama regularly staged for the public viewing. Students were motivated and challenged to develop new concepts and to successfully implement them. They had to compete each other purely on the basis of merit. I myself penned the first biblical drama that was staged at Dharmaram auditorium in 1998. Later, the book containing the same drama, published under the title, *Buddhan Veendum Chirikkunnu*, won the Endowment Award of Kerala, Sahitya Academy, in the year 2000. It was a matter of joy and pride for me to learn that this custom of manuscripting dramas to be staged at Dharmaram by the students continued for some more years there. It was, of course, a challenging task. But it encouraged students to bring out original contributions in the field of their competence, a commendable practice of the time! Promotion of

student initiatives reigned supreme in those days, which accelerated their spiritual and intellectual formation.

Another practice that delivered lasting impact to the theological training was the "Village Exposure Program." Our team was assigned to Nanikkattechi, a poor hamlet in Gujarat. We were to stay there two months, living with the villagers and working for them. Without knowing the language of the place and not accustomed to the customs and practices of the village, we barely managed to survive there. The mercury levels were as high as 48 degrees Celsius! Some of us even suffered dehydration. Using open toilets before sunrise was a formidable challenge! At the end of those trying days, the insights gained from this exposure still lingers in my mind more than any other event or idea chanced upon within the classrooms or elsewhere during my life at Dharmaram! The elementary lessons in dialogue, discernment and mission were driven home to us through this village encounter.

What changes shall I suggest for philosophy and theology programs? It is a difficult question to answer! This is because the training is strictly personal and tailor-made. My answer may not find resonance with the answers of my batchmates either. In my view, even the worst program could deliver a good training, once the students are taught the "what" of learning!

I would only recommend more space for personal reflections, intellectual training and spiritual preparation, in tune with the future mission of the candidates. I joined the theology program after completing my Master Degree in Physics and after already writing the Teacher Eligibility Test conducted by the joint UGC-CSIR. During my first year, the result was out and I was declared eligible for lecturing in Physics. It was well-known that I should take up responsibilities in the field of education. Had I already equipped myself with the conceptual as well as the spiritual foundations of the education apostolate, could I have been better equipped for my apostolate? I do believe that it would have been more beneficial for me if I had been introduced to the Philosophy of Education during my Philosophy studies and to the theological nuances of education during my Theology studies. However, it was not the practice of the day. Would not such mission-directed teaching have been a better preparation for my future mission? Of course, but I did not spend time weeping over spilt milk. Rather, I struggled to develop what I could not do during my philosophical (and intellectual), theological (and spiritual) formation. But a rethink along these lines could be exciting and helpful!

Moving ahead in life, I found I was existentially challenged. I was diagnosed with Guillain-Barré (GB) Syndrome, a rare condition in which one's own immune system attacks the nerves, leading to muscle weakness and even paralysis. In my

case, it reached the advanced stages of paralysis and chances of full recovery were apparently slim. To add to the complications, my body developed resistance towards the recommended treatment to the disease, viz., Plasmapheresisor Plasma exchange. My heart developed complications and the blood pressures dropped to lower levels, which were extremely difficult to revive. The doctors nearly abandoned me to the hands of destiny! When your spiritual formation is really challenged, when you meet your own death face to face, I can testify that a deep sense of communion with Jesus, who suffers and dies with one, has worked for me, leading to my miraculous recovery. I owe everything to Jesus, the only Guru, and to the theological and spiritual training I have received in the CMI congregation. I owe very much to those who contributed to develop in me acceptable levels of adversity quotient! It is not just the so-called successes, but also the so-called failures that play a vital role in the spiritual formation of a student. We often forget this fact when following paradigms of success defined by modern theories of management!

The spirit of developing original solutions to the challenging problems of life was infused by my Alma Mater, Dharmaram! The spirit of persistently struggling and the spirit of swimming across the currents were imparted to me by my Alma Mater, Dharmaram! The spirit of rebounding after a setback was taught by my Alma Mater, Dharmaram! I am simply proud of the legacy of Dharmaram!

The places of formation should develop ecosystems for creative thinking and provide sufficient challenges seeking creative solutions. They should continually develop contexts of adversities to be resolved, resolution of which adds to the development of the mental and spiritual muscles of the candidates through regular practice. Instill sufficient passion matching the levels of adversities provided, and the rest will be taken care of by the nature of things!

Let Dharmaram become a garden of passion flowers! Let passion for life and the beyond fill the campus! That is my wish and prayer for Dharmaram on its *shastipurti*!

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REVELATION IN GOD'S SPACE AND TIME

Fr. Romeo Kallukalam, CMI

Dharmaram, heaven's choice for the chosen, is the revelation that rains into the life of the select in God's space and time. Conscious or not, this hidden manna is imprinted in one's soul and sprouts when touched by the divine. One who steps into the arena of Dharmaram cannot evade the wind that carries the CMI culture evolved through generations, the echoing memoirs of the tears, sweat and joy of our forefathers, the deep whisper of prayerful sacrifices and the rich charisma of saintly lives which shadowand continues to shower grace from above. The life in Dharmaram is simple, the rhythm is natural and the air is fresh, tuning one's soul to find its music fuelled through the spiritual, intellectual and philosophical formation. And thus the chanting in the Song of Songs becomes a reality, "*I have found the One whom my soul loves*."

1. Kairos in Chronos

Located at the centre of the city, occupying a very large space in the vicinity of Koramangala, Dharmaram can be described only as an abode of the revelation of God's space and time. Induced by the space of congenial atmosphere for spiritual renewal, intellectual enhancement, social involvement, and multinational interactions, and blessed with the time of spiritual enlightenment brought forth by the canonization of our founder St. Kuriakose Elias Chavara, Dharmaram has transformed into a unique *bethel* experience. Realising the transition of the regular programs into exceedingly excellent events, we could really experience the heavenly presence of our saintly founder in all that we did, every path we tread. I do remember with great amazement, the openness Fr. Rector and his team showed to begin night vigil, an initiative from the part of the students, to enliven the spiritual atmosphere in Dharmaram. Many brothers were active in animating prayer groups in different parts of Bengaluru, which emerged as a result of active participation in the night vigil. I recall with great awe my spiritual father, Fr. Thomas Vithayathil CMI, an angel in disguise, as an icon of the best spiritual guidance offered by Dharmaram.

2. Elegance, Dignity and the Charisma

Dharmaram emerges as a wonder in the minds of anyone who comes in contact with it. Any member undergoing formation in Dharmaram has the advantage of imbibing the dignity of the real CMI identity. The freedom combined with responsibility one enjoys in Dharmaram is indescribable. We always felt that we had the most eminent teachers to impart to us the wisdom we were all aspiring at that time and that we had the best library for enhancing our knowledge. The elegance of the CMI identity, coupled with the dignity drawn from wisdom, marks everyone with charisma. The involvement and participation in the international seminars organised either by DVK or Christ University have helped us to flaunt this charisma and thus to stay ahead of the times.

3. The Social Commitment

The involvement in social activities was enormous, so that many brothers cultivated a very sensitive attitude towards the needy and the poor. The involvement in the activities of *Asvas* which many brothers opted for, helped them to get in touch with a number of people who were in dire need of our help. Some brothers were visiting the home of *Akasaparavakal* almost every week and rendering a very edifying service to them. Some others were frequent visitors to the *Kidwai* cancer hospital, where a number of the sick were very poor and in need of real assistance.

4. Pumping in Vibrancy

If Dharmaram can be defined as the soul of the CMI congregation, Degree Section is the music of that soul. The famous anthem of St. Padre Pio, '*Pray, hope and don't worry*,' finds its reverberations in the lives of those brothers of D-section. Christ University is the best opportunity that can happen in the life of a CMI scholastic. Surrounded by the multicultural, linguistic, technically and strategically advanced peer group at Christ University, one becomes bewildered and begins to bewilder, doubt, question one's identity and then rebound with a strong conviction of the self. If we are ready to jump into the race, we can but marvel at the unfolding of new horizons, prompting us to have a quest for excellence. I had the privilege of doing my degree studies at Christ University. Here I learned what is meant by humility and respect not only before the professors, but among one's peers. The vibrancy of 'D' section and the holistic growth at Christ University are embedded in the DNA of every scholastic who made their way through it. The multicultural context of Christ University is always an impetus for brothers to have an open mind to welcome a world with diversity and differences, yet to remain deeply religious.

5. What's More

The beauty of Dharmaram is the beauty of the soul longing for wisdom. I salute and greet Dharmaram on her Diamond Jubilee for moulding the CMI persona in me. Dharmaram is always a *Bethel* experience for me, where man meets God. If asked what more to add to the beauty of Dharmaram... *We need friendly professors who smile into the subject; we need prophets to challenge the audacity of students; we need saints to convince the young in faith crises that there is light at the end...*

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43

MOULDERS OF DHARMARAM

Services of the Former and Present Members of Dharmaram College in Alphabetical Order

An attempt is made here to give the names of the CMI members who served in any one or several fields or institutions of Dharmaram and the period and the main areas in which they worked. The reference to the field in which a member worked is in no way exhaustive. Some of the important offices a member held or the area in which one was serving and is serving at present are indicated.

1. Achandy Paul, 1995-2005: Staff/Christ College; Section Master
2. Aerthayil James, 1976-82, 1986-90: Financial Administrator; Staff/DVK; Section Master
3. Aerthayil Pradeep, 2011-12: Staff/DVK
4. Ackanath Plackal Jeremias, (†12-07-1984) 1964-66: Spiritual Director; Section Master
5. Alackal Jacob, 2001-03: Staff/DVK; Pastoral Ministry
6. Alackapally Sebastian*, 1994-95, 2000-2011, 2017- Staff/DVK; Section Master
7. Alappatt Claudius, (†03-06-1974) 1973-1974: Spiritual Director; Confessor
8. Alappatt Joy, 19-97-99: Staff/Christ School
9. Alappatt Primus, (†25-05-1992) 1963-69, 1972-75: Financial Administrator
10. Alappatt Casimir, (†23-06-1987) 1969-1973: Confessor; Spiritual Director; Section Master
11. Alunkachira Marian (Bro.), (†07-08-2006) 1957-62, 1978-85: Management Staff
12. Alumkalkarottu Benny*, 2002-07, 2009- : Staff/Christ University.
13. Ambookan Vivian 1993-96: Financial Administrator
14. Anatharackal Mathew, 2008-11: Staff/DVK; Spiritual Director
15. Andumaly Mansuetus, (†24-06-1969): 1957-1966: Staff/DVK, Spiritual Director
16. Arackal Joy*, 2011- Pastoral Ministry
17. Arackal Lazar (Bro.), (†20.04.1999) 1963-1967: Management Staff
18. Arackaparambil Johny, (†29-01-2007): 1989-1991: Bursar/Christ School

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* Members presently working at Dharmaram College.

19. Aranjaniyil Gabriel, (†19.02.2017)1965-1967,1973-84,1985-99: Staff/DVK; Registrar; Section Master; Librarian ; Spiritual Director
20. Areeplackal Joseph, 1990-97: Staff/DVK; Section Master
21. Arickapillil Isaac, 1986-87, 1992-2004: Staff/DVK ; Registrar; Section Master
22. Arimboor Cheerotha Abdias, (†15-12-2006) 1993-98: Bursar/Dharmaram; Confessor
23. Athappilly Davis Andrews, 1976-78: Staff/DVK; Christ College
24. Athappilly George, 1998-2001: Staff/Christ College
25. Athappilly Sebastian, 1985-99, 2002-05: Staff/DVK; President/DVK; Dean, Faculty of Theology; Section Master
26. Attumkal Mathew*, 2007-2008: 2015-Staff/DVK; Section Master
27. Aykara Thomas, 1965-66, 1971-72, 1975-78, 1990-97, 2011- 2017: Rector Dharmaram; Staff/DVK; President/DVK; Chancellor/Christ University
28. Aykaraparampil Francis, 2011-2014: Staff/DVK
29. Chackalackal Jose Frank, 1981-84: Parish Priest/St Thomas Church/Section Master
30. Chackalackal Saju, 1994-99, 2002-2016: Staff/DVK; President/DVK; Dean, Faculty of Philosophy; Section Master
31. Chackalackal Werner, (†01-06-2019) 1960-64, 1969-72, 1974-78: Staff/DVK; Section Master
32. Chakkalamattam Joseph Aureus, 1971-1972: Spiritual Director
33. Chakkalaparambil Isaac, 1971-1983: Staff/Christ College
34. Chakkyath Wilson*, 2013: Staff/DVK; Master/KECSH
35. Chalappattu Sonu, 2011-2012: Pastoral Ministry
36. Chalil Mathew, 2009-2011: Registrar/DVK
37. Chamakala Lucose, 2002-2017: Staff/DVK; Section Master
38. Chandrankunnel Mathew, 1990-92, 1998-2007, 2008-2016: Staff/DVK; Registrar
39. Chathemparampil Thomas*, 1986- : Staff/Christ University; Vice-Chancellor/Christ University
40. Chavara Ladislaus, (†25-09-1989) 1981-83: Spiritual Director; Confessor
41. Chavarananickal Callistus, (†14-07-2011) 1982-84: Director Devadan Farm
42. Chekkonthamalikayil Binoy, 2010-11: Staff/DVK
43. Cheerakathottam Eby, 2010-11: Pastoral Ministry
44. Chelackal Jose Prakash, 2016-2017: Social Work/Pastoral Ministry
45. Chempakkaserry Reynolds, (†09-04-1992) 1973-74: Spiritual Director

46. Chennattussery Jose*, 1996- :
Staff/Christ University; Section Master; Principal/Christ Junior College
47. Cherayath Egidius, 1974-76: Section Master
48. Cheruvathur Johny (Bro.), (†26-06-2019) 1987-89: Management Staff
49. Chethimattam John Britto, (†31-03-2006) 1957-66, 1968-85:
Rector/Dharmaram; Staff/DVK; Dean of Studies
50. Chirathalackal Antony, (†27-09-1993) 1974-89: Staff/Christ College
51. Chittilapilly Anto Amanad*, 2014- Staff/DVK; Section Master
52. Chully Arun Antony*, 2008- : Staff/Christ University; Section Master
53. Choorakunnel Vianney 1969-71: Section Master
54. Edanad Antony 1966-67, 1977-2005, 2008-11:
Staff/DVK; Section Master; Spiritual Director
55. Edapadikarottu Thomas, 1984-90: Financial Administrator
56. Edapallikunnel Jibi*, 2019: Staff/ Christ University
57. Edapilly John 1990-91: Staff/DVK
58. Edathikavil Sebastian*, 2005- :
Staff/Christ University; Principal Christ P.U. College; Section Master
59. Edattukaran Norbert, (†14.08.2014) 1968-69, 1979-80, 1987-93:
Staff/DVK; Section Master
60. Edattukaran Urban, (†03-10-1983) 1964-66: Section Master; Confessor
61. Edattukaran Wilson*, 2017-: Staff/DVK
62. Edayadiyil George*, 2006-2014; 2017- Staff/DVK; Bursar/Dharmaram; Section Master
63. Elavathingal Sebastian, 2010-11: Staff/DVK
64. Elavummmoottil Judy*, 2019: Staff/Dharmaram College
65. Elenjickal Sebastian, 2004-2008: Principal, PU Residential College, Kengeri
66. Gnavally Emmanuel, 1976-78: Management Staff
67. Jeerakath Paulinus, (Bishop) (†06-08-1990) 1957-60:
Staff/DVK; Section Master
68. Kachapilly Athanasius (Bro.), (†10-01-2004) 1957-61, 1966-70, 1971-77,1980:
Management Staff
69. Kachappilly Hilarion (Bro.), († 01-07-2012) 1964-72, 1973-77, 1983-2012:
Management Staff
70. Kachappilly Kurian*, 1987-89, 1997-2014; 2017- Staff/DVK; Dean, Faculty of Philosophy
71. Kadampuzha Aurelius, (†13-05-1995) 1968-72:
Spiritual Director/Section Master

72. Kadankavil Thomas, 1965-67, 1972-81, 1983-90, 1993-2002: Rector Dharmaram; President/DVK; Staff/DVK and Christ College; Section Master; Spiritual Director
73. Kadavi Raphy*, 2019: Staff/DVK
74. Kadicheeni Paul, 1972-76: Staff/DVK; Section Master
75. Kaduvanal Jose, 2014-2015, Pastoral Ministry
76. Kaipettiyil Jeff Shawn, 2015-2016, Staff/DVK
77. Kaithakulam Josin*, 2017- Staff/DVK
78. Kaithamattam Stanislaus, (†16-09-1985) 1981-82: Management Staff
79. Kaitharath Thomas Benedict, 1966-73, 1982-90; 1999-2001: Farm Director; Procurator/Dharmaram
80. Kakkanattu Antony, 2002-04: Spiritual Director
81. Kakkanatt Joy Philip*, 2005- : Staff/DVK; Dean Faculty of Theology; Section Master
82. Kalam Thomas, 1976-78, 1981-96, 2000-01: Staff/DVK; Registrar; Section Master
83. Kalambatt Thomas, 1992-93: Director, Devadan Farm
84. Kalapura Austin, 1985-87: Staff/DVK
85. Kalarickal Thomas, 1985-87: Staff/DVK
86. Kalathil Pius Tom, (†25-02-1980) 1973-75: Confessor
87. Kalathoor Mathew, 1971-73: Management Staff
88. Kalayil Thomas, 1973-82, 2007-2017: Staff/DVK; Section Master; Spiritual Director
89. Kaliyadan Virgil, (†09-06-1995) 1958-59: Management Staff
90. Kallarackal Gorge, (†21-10-2019) 1999-2002/Parish Priest St. Thomas.
91. Kallarackal Sebastian, 1978-82: Financial Administrator; Procurator/Dharmaram
92. Kalliath Antony, 1991-2003: Staff/DVK; Dean, Faculty of Theology; Section Master
93. Kallikuzhuppil John, (†16-04-1988) 1987-88: Staff/DVK; Librarian
94. Kallukalam Thomas, 2011-2017: Staff/DVK: Parish Priest/St Thomas Parish
95. Kalluveettil Paul, 1980-2003: Staff/DVK; Section Master; Librarian
96. Kandamparambil Stanley (Bro.), 1993-94, 1995-97: Director, Devadan Farm
97. Kandathil Mathew (†10-06-2002) 1970-73: Section Master; Management Staff
98. Kaniamparambil Mathew, (†05-05-2011) 1980-82: Staff/DVK; Section Master
99. Kaniarakath Bruno, (†15-12-1991) 1971-72: Confessor
100. Kaniarakath George, 1988-90: Staff/DVK

101. Kanichikattil Francis, 1993-2007: Staff/DVK; Section Master
102. Kanichai Cyriac, 1963-64, 1968-76: Staff/DVK
103. Kanjikal Bertram, (†18.05.2015) 1961-1985: Staff/DVK
104. Kanjiramattam Joseph, 1984-93: Staff/DVK
105. Kanjirathinkal Celsus, (†18-02-2004) 1961-62: Staff/Dharmaram
106. Kanjirathinkal Leontius, (†17-07-1994) 1960-62; 1966-68; 1970-71: Financial Administrator
107. Kanjirathinkal Raphael, 1987-89: Pastoral Ministry
108. Kanjooparambil Theophane, (†12-04-2006) 1958-72, 1975-97: Rector/Dharmaram; Staff/DVK; Spiritual Director
109. Kannampuzha Peter (Bro.), (†03-04-1971) 1961-65: Management Staff
110. Kannumkulambil John, 1978-84: Farm Director
111. Karikkakunnel Fenil*, 2017-: Staff/Christ School;DASS
112. Karinganamattam Paul (Bro.), 1968-71: Management Staff
113. Karippai John, 1969-70: Staff/Christ College
114. Kariyil Antony, (Archbishop) 1977-97: Principal/Christ College; Staff/Christ College; Section Master
115. Karukaparambil Jose (Bro.), 1965-66: Management Staff
116. Kattamppally Tomy*, 2012- : Staff/DVK; Pastoral Ministry; Spiritual Director
117. Kattarath Roger, (†21-05-1967) 1961-67: Staff/DVK; Spiritual Director;
118. Kattikaran Joseph, 1969-70: Management Staff
119. Kavalackal Rajesh*, 2015-: Staff/DVK
120. Kavattu Siby, 2007-08, 2010-11: Staff/DVK; Pastoral Ministry
121. Kelamparambil Antony, 1971-81: Bursar/Dharmaram
122. Kelamparambil Varghese, 1998-2017: Staff/Christ University; Chief Finance Officer/Christ University
123. Kidangan Thomas Methodius, (†20-12-2017) 1971-72: Spiritual Director ; Confessor
124. Kizhakkayil Joy*, 2004-06, 2010- : Engineering Works/Management Staff
125. Kizhakkethala Eugene, (†22-09-2002) 1996-2000: Section Master; Parish Priest, Anepalya.
126. Kizhakkekuttu Jose*, 2007-: Staff/DVK; Registrar
127. Kizhakkumthala Francis, (†23-09-2017) 2008-11: Financial Administrator
128. Kochappilly Paulachan*, 2002- : Staff/DVK; President/DVK; Dean, Faculty of Theology; Section Master
129. Kochumuttom Joby, 2014-2015: Staff/DVK
130. Kochumuttom Thomas, 1974-75, 1979-84, 1985-86: Staff/DVK

131. Kochuthara Shaji*, 2006- : Staff/DVK; Registrar
132. Kochuvelickakathu Thomas, 2003-04: Pastoral Ministry
133. Koikara Dominic, (†07-01-1986) 1963-65: Management Staff
134. Koikara Joseph, (†14-08-2017) 2003-05: Spiritual Director
135. Koikara Mathew*, 1984-85, 1988-99, 2005-: Staff/DVK; Section Master; Pastoral Ministry; Episcopal Vicar; Vicar General, Mandya Diocese
136. Koithara Aggeus, (†15-03-1999) 1976-78, 1983-87: Spiritual Director
137. Kollamparampil Thomas*, 1989-90, 1997- : Staff/DVK; Section Master; President/DVK; Prefect, Chavara Bhavan; Spiritual Director
138. Koluthara Varghese*, 1990-91, 1994-2008, 2011-: Staff DVK; Founder Director IOCL
139. Konikara Genesius, (†10-06-1990) 1975-76: Spiritual Director
140. Koodappattu Regi*, 2017: Parish Priest, Bommanahalli; Staff/Christ School
141. Koonan Paul, 1998-99: Pastoral Ministry
142. Kooran Bernard (Bro.), (†30.12.2007) 1966-68: Management Staff
143. Koorkkakalayil Gabriel (Bro.), 1970-75: Farm Director
144. Koovackal George, 1992-95: Staff/DVK
145. Kottaram Linus, (†28-01-1969) 1958-59: Confessor
146. Kottoor Varghese, 2005-08: Staff/DVK; Spiritual Director
147. Kottooran Benjamin, (†21-05-1999) 1978-98: Spiritual Director
148. Koyipuram Justin, 1963-65, 1969-71, 1981-84: Rector/Dharmaram; Staff/DVK
149. Kozhippatt Paul, (†07.09.2016) 2009-11: Bursar/Christ School
150. Kulakkattuvayalil Augustine, (†29-12-2005) 1976-78, 1983-89: Staff/DVK; Principal/Christ College; Staff/Christ College; Section Master
151. Kulathinal Lucius, (†12-01-1989) 1963-69: Confessor
152. Kunianthodath Thomas*, 1970-72, 1975-81, 1983-87, 2008- : Staff/DVK; Section Master; Librarian
153. Kunnath George, (†31-10-2012) 1970-78: Farm Director
154. Kunnel Joseph, (†23-01-2003) 2001-02: Spiritual Director
155. Kunnunkal Hyacinth, (†21-05-1962) 1959-62: Confessor
156. Kunnumpuram Biju*, 2008- : Staff/Christ University
157. Kunnumpuram Shan*, 2019: Asst. Parish Priest/St. Thomas Parish
158. Kureethara Joseph*, 2006- : Staff/Christ University
159. Kuriakose (Bro.), 1959-61: Management Staff
160. Kurisuthara Vipin, 2015-16: Pastoral Ministry
161. Madassery Joseph, 2005-2017: Spiritual Director

162. Madathil Cosmos, (†10.01.2015) 1957-60: Management Staff
163. Madathil Cyriac*, 2017-: Parish Priest/St Thomas Parish
164. Madukkakuzhy Joice*, 2020-: Assistant Parish Priest/St Thomas Parish
165. Malayil Gregory*, 2014-: Staff/DVK
166. Malekudiyil Michael (Bro.), (†29.01.1999) 1963: Management Staff
167. Malieckal Abraham (Bro.), (†28.06.2010) 1977-80: Dharmaram Catering Department/Director Farm
168. Malieckal Charles (Bro.), 1958-64, 1987-88: Farm Director
169. Malieckal Louis, (†25-02-2019) 1970-75, 1979-80: Staff/DVK; Staff/Christ College
170. Mallathu Martin*, 2017-: Staff/Christ School
171. Mangatt Manetus, (†30-11-1999),1996: Director, Devadan Farm
172. Manjanly Jojo*, 2016-: Staff/DVK
173. Mampra Alexis, (†05-04-1979) 1963-64: Confessor
174. Mampra Thomas, 1971-72, 1974-75, 1984-90: Rector/Dharmaram; Staff/DVK
175. Mangara Thomas*, 2011- : Principal/Christ PU Residential College, Kengeri
176. Maniampra Mathew*, 2009- : Staff/DVK; Spiritual Director; Prefect/Chavara Bhavan
177. Manickam Thomas, (†24-10-2010) 1970-84,1994-2003: Staff/DVK; President/DVK; Dean, Faculty of Philosophy; Staff/Christ College
178. Manickanamparambil J. Marius*, 1974-78, 1984-96, 2002-05; 2010-: Staff/DVK; Staff/Christ College; Section Master; Prefect Chavara Bhavan; Principal/Christ School; Parish Priest/St Thomas; Director/DASS; Principal Christ Special School; Spiritual Director
179. Manickathan Domitian, 1996-99: Rector/Dharmaram College
180. Manickathan Jose*, 2005-06; 2017-: Staff/Christ College
181. Manickathan Paul (Bro.), 1968-71: Management Staff
182. Manickathuparambil Philip (Bro.), 1959-61: Management Staff
183. Manjakunnel Martin (Bro.), 1981-84: Management Staff
184. Manjakunnel Mathew Bassus, (†20-07-1999) 1990-92, 1996-99: Principal/Christ School; Section Master; Prefect/Chavara Bhavan
185. Manjaly Antony Louis (Bro.), 1966-71: Management Staff
186. Manjaly Jojo, 2013-2014: Pastoral Ministry
187. Manjaly Silvin, 1971-96: Staff/Christ College
188. Manchapilly George, 1972-82, 1985: Director, St. Mary's Farm
189. Mannaparambil Bose, 2013-14: Staff/ DVK

190. Manninezhath Thomas, 1989-97: Staff/DVK; Dean Faculty of Philosophy
191. Manninezhath Justin, 2016-2018: Pastoral Ministry
192. Mappilamattel Joseph, 1990-93: Pastoral Ministry
193. Maprani Jose, 1979-80: Management Staff
194. Mattam George, 2009-10: Management Staff
195. Mazhuvancherry Barthulomeo, (†01-10-2006) 1964-66: Section Master
196. Mechery Amos, (†13-10-1988) 1957-60: Bursar /Dharmaram
197. Mekkunnel Jomy*, 2019: Parish Priest, Uadayanagar/ Dharmaram College
198. Menachery Cherian, 1990-98: Staff/DVK; Registrar
199. Menacherry Jose Stephen, 1996-99, 2011-2014: Financial Administrator
200. Menonkariyil John, 1969-72, 1976-80: Financial Administrator
201. Moolayil Janesh, 2014-2015: Staff/DVK
202. Moolekudiyil Bijosh*, 2019: Staff/DVK/Animator, Dharmaram College
203. Moonjely Paul, (†08-01-2008) 1969-71: Procurator/Dharmaram
204. Mudiyattuparambil Augustine (Bro.), 1968-69: Management Staff
205. Mukulath Devasiachan*, 2009- : Staff/DVK
206. Mulangadan Vincent (Bro.), 1963-68: Management Staff
207. Mularikkal Jomon*, 2013-2014; 2019-: Staff/DVK
208. Mullooparambil Sebastian*, 2005-: Staff/DVK; Section Master
209. Mundackal Liguori, (†05-01-1995) 1987-95: Spiritual Director
210. Mundadan Berthold, (†16-12-1970) 1969-70: Management Staff
211. Mundadan Mathias, (†31-08-2012) 1960-72, 1975-84, 1985-90: Rector/Dharmaram College; President/DVK; Section Master; Librarian
212. Muppathinchira Thomas, 2014-2017: Staff/DVK; Section Master
213. Murickan Benjamin (Bro.), (†17-09-1987) 1955-63: Management Staff
214. Muringathery John Peter, 1977-80: Staff/DVK; Section Master
215. Muttanolil Joseph (Bro.)*, 1970-79, 1991- : Catering Department; Director, Farm
216. Muttungal Peter*, 2018: Staff/ Christ University
217. Myladiyil Job, († 06.01.2016)1984-93: Parish Priest, St Thomas Parish
218. Nellanatt Antony (Bro.), († 24.04.1979) 1961-62: Managenent Staff
219. Nalkara Benny*, 2007- : Staff/DVK; Registrar ;Section Master
220. Nambiaparambil Albert, (†06.02.2017) 1960-61, 1964-69, 1970-72: Staff/DVK
221. Nambiaparambil Tomy, 1993-97: Principal/Christ School
222. Nandhikkara Jose*, 2000-01, 2004- : Staff/DVK; Registrar; Dean, Faculty of Philosophy; Section Master
223. Narithookil Antony, (†28-11-2006) 1970-72, 1984-88: Spiritual Director

224. Narithookil James, 1982-87, 1996-99, 2002-08: Rector/Dharmaram; Staff/DVK; Section Master
225. Narivelil Victor, (†14.05.2016) 1989-97: Staff/DVK; Section Master
226. Nattunilalam Dominic, 2016-2019: Principal/Christ ICSE
227. Nedumganal Alban, 1966-69: Bursar/Dharmaram
228. Nedumparambil Joseph Mathew, 1982-84: Financial Administrator
229. Nedumpuram Vijayanad (Bhishop), 1969-72: Staff/DVK
230. Neelankavil John, 2001-08, 2011-2017: Staff/DVK; Librarian
231. Neelankavil Mark (Bro.), (†17-04-1985) 1966-70: Management Staff
232. Nellissery Ignatius (Bro.), (†12-08-2011) 1966-81: Dharmaram Farm
233. Nellikunnel George*, 1989- : St Mary's Farm Director
234. Nelluvelil Joshy, 2015-2016: Staff/DVK
235. Nereparambil Lucius, 1973-85, 1989-93, 1996-2000: Staff/DVK. Section Master
236. Nettikadan Jose Melchior, (†05.03.2012) 1968-70, 1981-87: Staff/Christ College; Section Master
237. Ottaplackal Alex, 2003-05: Principal/Kannada Medium School
238. Ozhukathanam Liberius, (†19-03-2007): 1963-64: Section Master; Spiritual Director
239. Padinjarekaithackal Vinod*, 2017: Staff/Christ University; Master/Dharmaram College
240. Padinjarekanjirathinkal Alphonse, 1971-73, 1975-81: Staff/DVK
241. Padinjarekara Joseph Simon, 1971-75, 1983-85: Section Master; Staff/DVK
242. Padinjarepeedika Josekutty, 1990-2001: Staff/Christ College; Section Master
243. Paikada Paul, (†27-09-1957) 1955-56: Confessor
244. Paimpallil Augustine*, 2012- : Principal/Christ School
245. Painadath Viju*, 2006-: Staff/Christ University; Section Master
246. Palackal Kurian, (†18-01-1965) 1955-57: Management Staff
247. Palathuruthy Januarius (Bishop), (†28-03-1995) 1957-62: Staff/DVK; Section Master; Spiritual Director
248. Palathara Jose, (†29.08.2015) 1990-96: Financial Administrator; DVK/Finance Officer
249. Palatty Fabius, (†31-01-1998) 1957-61: Procurator/Dharmaram
250. Palatty Mathew, 2006-07: Pastoral Ministry
251. Palatty Nijo*, 2018: Staff/Christ School
252. Palatty Roy, 2008-09: Staff/DVK
253. Pallikunnel Geo*, 2009- : Staff/DVK; Section Master; Bursar/Dharmaram

254. Palliissery Nilson Davis*, 2017-: Staff/Christ School
255. Pallivathukal James, (†01-02-2004) 1978-80: Confessor
256. Pampara James, 2008-2017: Staff/DVK
257. Panackal Antony (Bro.), (†14.02.2017) 1964-66: Management Staff
258. Panadan Davis, 2009-2018: Staff/DVK
259. Pandaravalappil Adolf, (†21-04-1997)1969-70: Spiritual Director
260. Panthaplamthottiyil Jose, 1992-94: Staff/Christ College
261. Parackal Jose, (†06-07-1999) 1960-63: Bursar /Dharmaram
262. Parakkadath Isaias, (†29-06-1991) 1960-63, 1965-66: Spiritual Director; Confessor
263. Paramthottu Joshy, 2004-05, 2013-2015: Staff/DVK
264. Parappuram Bessarion, (†06-12-1970) 1963-66: Management Staff
265. Parayil Thomas*, 2008- : Staff/DVK
266. Parecattil Jojo*, 2006-07, 2010-2014; 2018-: Staff/DVK; Section Master
267. Parekattu Jose, 1992-2000: Staff/Christ School
268. Pathickal Lijo*, 2018: Staff/ Christ University
269. Pathikulangara Varghese, 1975-2017: Staff/DVK; Spiritual Director
270. Pathil Kuncheria, 1979-2006: Staff/DVK; President/DVK; Dean, Faculty of Theology
271. Pathrapankal Joseph, 1959-61, 1967-2003: Staff/DVK; President/DVK; Dean, Faculty of Theology
272. Powath Romanus, (†31-07-1997)1959-66: Bursar/ Dharmaram
273. Pawath Rudolf, (†21-01-98) 1966-68: Spiritual Director; Confessor
274. Payyapilly Antony*, 1989-2004, 2008-: Principal Christha Vidyalaya
275. Payyapilly Jose (Bro.), (†11-01-2005)1970-71, 1986-87, 1996-99: Director, Devadan Farm
276. Payyapilly Josephath, (†06.02.1985) 1970-72: Section Master
277. Payyapilly Sebastian*, 2008-: Staff/DVK; Section Master
278. Pazhamchirayil Justin*, 2019-: Staff/ Christ University
279. Pedikkattukunnel Mathew, 1999-2005: Financial Administrator
280. Pellissery Shaju, 2011-2016: Principal/ICSE Christ School
281. Pereppadan Jose, 1981-82, 1990-2005: Staff/DVK
282. Perumpallikunnel Kurian, 2009-12: Staff/DVK
283. Perumpral Paul, 1957-1959: Management Staff
284. Petta Gabinus, (†11-11-1990) 1977-81: Staff/Christ College; Section Master; Spiritual Director
285. Pius (Bro.), 1961-63: Management Staff

286. Plakkatt Christian, (†12.07.2005) 2000-2001: Spiritual Director; Confessor
287. Ponnampurayidam Chrysostom, (†05-04-1975)1957-60, 1966-69, 1972-73: Rector/Dharmaram; Vice Rector/Dharmaram
288. Poondikulam Lukas, (†25-01-2005)1972-73: Director, Devadan Farm
289. Poonolly Sebastian, 1999-2002: Rector/Dharmaram College
290. Poothakuzhy Thomas, 1996-2002: Bursar/Christ School; Director Devadan Farm; Confessor
291. Porathur Ligo, 2016-2017: Staff/DVK
292. Pothalil Varghese, 1970-74: Staff/Christ College
293. Pothanamuzhy Mani Giles (Bishop), (†06-04-2003) 1969-83, 1986-93: Rector/Dharmaram; Principal/Christ College; Staff/Christ College; Section Master
294. Pottokkaram Shince, 2009-10: Staff/DVK;
295. Pudusserry Paul Savio, († 07.10.2016) 1992-2005: Staff/DVK Dean, Faculty of Theology; Librarian
296. Pudussery Antony*, 2014- : Christ University Staff
297. Puthussery Antony Sylvester, (†05.11.2016) 1964-69, 1975-76: Staff/DVK; Section Master
298. Pudussery Anto, (†12-11-2019) 2005-08; 2014-2017: Financial Administrator; Director Ghaziabad Christ Campus
299. Pulakudiyil Jossy*, 2010-: Staff/Christ University
300. Pulianthanath Louis (Bro.), (†09.02.2011) 1957-64: Management Staff
301. Pulickal Jacob, 1987-93: Management Staff
302. Pulimoottil Shijin*, 2020-: Assistent Parish Priest/St Thomas Parish
303. Punneliparambil Sunny, 2006-10: Staff/DVK
304. Puthanangady Antony, 1993-95, 1999-2008: Staff/DVK; Section Master
305. Puthenkaduppil Toji, 2008-09: Staff/DVK
306. Puthenkandam Sebastian, 1969-70, 1999-2005: Staff/Christ College; Bursar/Dharmaram; Spiritual Director
307. Puthenpurackal Shibu, 2006-07: Pastoral Ministry
308. Puthiricakl Joji, 2015-2016: Pastoral Ministry
309. Puthumattam Shinto*, 2008-09, 2011-12; 2017-: Staff/DVK; Section Master; Pastoral Ministry
310. Pynadath Tharsicius, 1972-73: Director, Devadan Farm
311. Pyngot Charles, 1960-64: Staff/DVK
312. Rathapilly Ignatius, (†06-05-2004): 1983-86: Director, Devadan Farm
313. Rathappilly Joseph, 2004-11: Principal/Christ School

314. Thachil Jacob, (†18-12-2008) 1974-75: Management Staff
315. Thachil Jose F. (Bro.), 1970-71: Management Staff
316. Thachukunnel Jose, 2003-08: Staff/DVK; Section Master; Procurator/Dharmaram
317. Thadathil Mathew, 2009-2017: Staff/Christ School
318. Thadavanal Jose, (†30-11-2019) 1980-2006; 2007-2017: Staff/Christ College; Vice-Principal/Christ College; Staff/DVK; Spiritual Director
319. Thaikkattil Bonaventure (Bro.), (†07.03.1986): Management Staff
320. Thaliath Jonas (Bishop), (†07-11-1981);1955-60, 1963-69: Staff/DVK; Rector/Dharmaram
321. Thaliath Paulson, 2011-2014: Spiritual Director
322. Thaliath Taiju, 2009-10: Pastoral Ministry
323. Thanchan George, († 04.07.2016) 1998-2005: Staff/DVK; Section Master
324. Thandapilly Antony, 1974-81: Director, Devadan Farm
325. Thannickal Antony, 1975-78: Bursar/Christ College
326. Thannippara Alex, 1972-73, 1976-77, 1985-89, 2008-2017: Staff/DVK
327. Thanniyil Jacob, 1970-74: Staff/DVK
328. Tharakunnel Benny*, 2014-: Staff/DVK
329. Thattezhath Severinus, (†19-12-2003) 1962-70, 1972-79: Section Master; Spiritual Director
330. Thattil Leander, (†08-08-1993) 1978-81: Confessor
331. Thayil Christopher, (†18-07-2003) 1970-73: Staff/Christ College; Section Master
332. Thazhath Pauly, 1985-87, 2005-08: Principal/Christa Vidyalaya; Section Master
333. Thekkanath Paul, 2015-2016: Pastoral Ministry
334. Thekkedathu Sebastian,1984-2004, 2007-11: Staff/Christ College; Principal/Christ College; Principal/Christ PU Residential, Kengeri
335. Thekkekara Canisius, (†29-01-1998):1957-66, 1975-78: Rector/Dharmaram; Staff/DVK,
336. Thekkel Thomas, 2005-07, 2008-2017: Staff/Christ University
337. Thekkethala James, (†15-01-2002) 1966-68: Management Staff
338. Thekkiniyath Sebastian (Bro.), 1961-70, 1982-91: Dharmaram Catering Department
339. Thekkudan Anto, 1990-98, 2005-07: Staff/DVK; Section Master; Parish Priest/St Thomas Parish
340. Thekkudan Johnson, 2002-03: Pastoral Ministry

341. Thekkudan Justinian, (†09-10-2001) 1985-89: Bursar/Dharmaram; Confessor
342. Thelappilly Walter, 1984-85: Pastoral Ministry
343. Thenamkalayil Mathew*, 2014-: Financial Administrator
344. Thiruthalil Aloysius, 1972-74: Spiritual Director
345. Tholanickal Jobin*, 2018: Asst. Parish Priest/St. Thomas Parish
346. Thondipura Joseph, (†18-09-2010) 1974-75, 1987-89: Staff/DVK
347. Thonippara Francis*, 1989-91, 1995-04, 2008- :
President/DVK; Staff/DVK/Section Master; Librarian
348. Thoppil Augustine, (†09-06-1981) 1971-72: Management Staff
349. Thottakara Augustine, 1972-73, 1981-86, 1997-2005, 2008-11; 2014-2017:
Rector/Dharmaram; Staff/DVK; Dean, Faculty of Philosophy;
Chancellor/Christ University;
350. Thottankara Jobi*, 2011- : Staff/Christ University
351. Thottan Eustace, (†11-03-2008) 1957-68, 1969-71, 1978-81:
Rector/Dharmaram; Staff/DVK;
352. Thottan Paul, (†25-07-2008) 1969-70, 1981-84: Procurator/Dharmaram
353. Thottungal Agapitus, (†05-05-1993) 1978-81: Bursar /Dharmaram
354. Thoundasserry Godfrey, 1987-88: Staff/DVK
355. Thruthel Raphael (Bro.), (†02.06.199) 1962-63: Management Staff
356. Thundiyil Ambrose (Bro.), (†27-07-2008) 1974-75: Management Staff
357. Thundiyil Zacharias, 1963-64: Staff/DVK
358. Thunduparambil Cherian, 2003-11: Staff/DVK; Section Master
359. Thurackal Jobi Thomas*, 2006-10; 2017-: Staff/DVK
360. Thuruthumaly Abraham, (†11-01-2007) 1972-74: Staff/DVK; Spiritual Director
361. Thuruthimattam Philip, 966-69, 1972-75, 1977-78: Staff/DVK; Section Master
362. Umminithottam Alexis (Bro.), (†02-05-1963) 1957-58: Management Staff
363. Vadakekkara Varghese John, (†16.11.2014) 1968-69: Management Staff
364. Vadakekudy Doretheus, (†09-01-2002) 1972-75:
Section Master; Spiritual Director
365. Vadakel John (Bishop), 1991-96: Section Master/Management Staff
366. Vadakethala Dismas, (†09-10-1979) 1955: Management Staff
367. Vadakethala Francis Vineeth, 1966-93:
Staff/DVK; President/DVK; Section Master
368. Vadakkemuriyil Abraham, 1997-98: Staff/DVK
369. Vadakumcherry Eleazar, 1966-69: Spiritual Director
370. Vadakumcherry Felician, (†09-11-1998); 1962-63: Spiritual Director
371. Vadana Roby, 2016-2017: Staff/DVK
372. Vadayattukunnel Bobby, 2007-10: Management Staff/Kengeri Campus

373. Valiaparambil Maurus, (†29-09-1983) 1969-72: Spiritual Director
374. Vattathara Mathew, 2000-2002: Staff/DVK
375. Vattakuzhy Anto*, 2015-: Staff/DVK; Section Master
376. Vayalil Sebastian, 2006-07: Staff/Christ PU Residential College, Kengeri
377. Vengalloor Sebastian, (†27-06-2018); 1999-2003:
Spiritual Director; Section Master; Pastoral Ministry
378. Vettathel Sanil, 2003-05: Staff/Christ School
379. Vettikuzhiyil Roy, 2010-11: 2016-2017: Staff/DVK; Pastoral Ministry
380. Vettikuzhichalil Sunny *,-2016- : Staff/Christ University
381. Vettiyankal Abraham*, 1989- : Staff/Christ University; Pro-Vice-Chancellor
382. Vithayathil Gereon, (†10-07-1999); 1970-78: Director, Devadan Farm; Confessor
383. Vithayathil Joseph, 1973-75: Staff/Christ College
384. Vithayathil Thomas*, 1967-72, 1973-86, 1987 93, 1997- :
Staff/DVK; Staff/Christ College; Spiritual Director; Section Master
385. Vithayathil Zeno, (†02-04-1990) 1972-76:
Financial Administrator; Section Master
386. Vithuvattickal Lucas, (†22-04-2008) 1957-72, 2002-03:
Staff/DVK; Section Master

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RECTORS AND ADMINISTRATORS

A. Rectors of Dharmaram College

01. Fr. Chrysostom Ponnampurayidom (1957-1960)
02. Fr. Canisius Thekkekara (1960-1966)
03. Fr. Jonas Thaliath (1966-1969)
04. Fr. Theophane Kanjooparambil (1969-1972)
05. Fr. John Britto Chethimattam (1972-1975)
06. Fr. Mathias Mundadan (1975-1978)
07. Fr. Eustace Thottan (1978-1981)
08. Fr. Justin Koyipuram (1981-1984)
09. Fr. Thomas Mampra (1984-1990)
10. Fr. Mani Giles Pothanamuzhy (1990-1993)
11. Fr. Thomas Kadankavil (1993-1996)
12. Fr. Domitian Manickathan (1996-1999)
13. Fr. Sebastian Poonolly (1999-2002)
14. Fr. James Narithookil (2002-2008)
15. Fr. Augustine Thottakara (2008-2011)
16. Fr. Thomas Aykara (2011-2017)
17. Fr. George Edayadiyil (2017-)

B. Financial Administrators of Dharmaram College

01. Fr. Leontius Kanjirathinkal (1960-1963; 1970-1971)
02. Fr. Primus Alappatt (1963-1970; 1972-1975)
03. Fr. Josephath Payyappilly (1971-1972)
04. Fr. Zeno Vithayathil (1975-1976)
05. Fr. John Menonkariyil (1976-1979)
06. Fr. James Aerthayil (1979-1981)
07. Fr. Joseph Mathew Nedumparambil (1981-1984)
08. Fr. James Narithookil (1984-1985)
09. Fr. Thomas Edappadikarott (1985-1990)
10. Fr. Jose Palathara (1990-1993)
11. Fr. Vivian Ambooken (1993-1996)
12. Fr. Jose Stephen Menacherry (1996-1999, 2011-2014)
13. Fr. Mathew Pedikkattukunnel (1999-2005)
14. Fr. Anto Pudussery (2005-2008)
15. Fr. Francis Kizhakumthala (2008-2011)
16. Fr. Mathew Thenamkalayil, (2014-)

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DHARMARAM COLLEGE
MEMORABLE EVENTS AND DATES

1953:

December 08: The blessing of the foundation stone by His Eminence Eugene Cardinal Tisserant at Sacred Heart Monastery, Thevara, Kerala.

1955:

March 23: Purchase of site for Dharmaram College in Bengaluru.

July16: Laying of the foundation stone by His Grace Thomas Pothacamury.

October 07: Completion of first CMI residential unit and its blessing by Rev. Fr. Dismas Vadakkethala.

1957:

April: Completion of construction work of West Wing III, Refectory and Kitchen.

June 01: Blessing of the new building by his Grace Thomas Pothacamury. Dharmaram College was erected as a formation house. Rev. Fr. Chrysostom Ponnampuryidom was appointed as the Rector of Dharmaram College.

1958:

February 23: Formal Inauguration of Dharmaram College by His Grace Msgr. John Robert Knox, Apostolic Internuncio, India

September 06: Completion of the furnishing of the third living block and its blessing by Rev. Fr. Chrysostom Ponnampuryidom, Rector

1960:

January 21: Fr. Canisius Thekkekara is appointed as the Rector of Dharmaram College

April-Completion of the first phase of Press Block

September 24: Visit of His Eminence Cardinal Agaginian, Prefect of the Sacred Congregation for Propagation of Faith

December 15: The mortal remains of Mar Joseph Cariattil, Archbishop of Cranganore, who died at Goa on 10 September 1786, was brought to Dharmaram on its way to Alangad, Kerala

1962:

February: Purchase of Farmland at Kanmanike, Kengeri for the proposed estate (Devadan)

June 05: Appointment of Rev. Fr. Januarius Palathuruthy as Apostolic Exarch and Mission Superior of the new Mission Region (Chanda) of the Syro-Malabar Church, entrusted to the CMI Congregation

1963:

January 06: Re-appointment of Fr. Canisius Thekkekara as the Rector of Dharmaram College

1964:

April 20: Purchase of Farmland at Kolahalli, Kengeri (St Mary's Farm)

December 01: Ordination of 45 of the deacons in Bombay during the International Eucharistic Congress attended by His Holiness Pope Paul VI

1965:

December 08: Affiliation of Dharmaram College to the Gregorian University, Rome

1966:

January 10: Rev. Fr. Canisius Thekkekara, Rector, was elected as the Prior General of the CMI Congregation

January 24: Rev. Fr. Jonas Thaliath is appointed as the Rector and Fr. Chrysostom Ponnampuryidom as the Vice-Rector of Dharmaram College

1967:

May 21: Sudden demise of Fr. Roger Kattarath in a railway accident at Kuppam on his way to Kerala.

September 01: Visit of His Eminence Valerain Cardinal Gracias of Bombay

1968:

September 24: The foundation stone of Christ College was laid by His Excellency Joseph Caprio, Apostolic Pronuncio to India.

1969:

January 03: Visit of Shri. V. V. Giri, the Vice-President of India

January15: Rev. Fr. Theophane Kanjooparambil is appointed as the Rector of Dharmaram College

May 14: Visit of His Eminence Joseph Cardinal Parecattil, Archbishop of Ernakulam

May 15-25: "Church in India" Seminar at Dharmaram College

July 15: Blessing of Christ College by Rev. Fr. Theophane Kanjooparambil, Rector

1970:

October 23: Visit of Msgr. Salvatore Garofalo, Rector of Propaganda College, Rome

1971:

January 03: Inauguration of Centre for the Study of World Religions, (CSWR)

February 02: Visit of His Excellency Shri Dharmaveera, the Governor of Mysore

August 08: Assignment of a separate block for our students studying at Christ College.

1972:

January 17: Rev. Fr. John Britto Chethimattam appointed as the Rector of Dharmaram College.

July 03: Foundation stone laid for Dharmaram College Chapel by Rev. Fr. Herve Carrier S.J., Rector, Gregorian University, Rome.

1975:

March 10: Consecration of Dharmaram Chapel by His Eminence Joseph Cardinal Parecattil

April 22: Rev. Fr. Mathias Mundadan took charge as Rector of Dharmaram College

August 16: Starting one year Diploma course for Religious Sisters

August 25: Inauguration of the Publication of an International Philosophical Quarterly, *Journal of Dharma*; signing of MoU between Dharmaram and UTC

1976:

June 02: Blessing of the Parlour and Administrative Blocks by Rev. Fr. Liguori Mundackal, General Councillor

July 03: Inauguration of Dharmaram Pontifical Institute (DPI) of Theology and Philosophy by His Eminence Joseph Cardinal Parecattil

1977:

September 16: Inauguration of Centre for Indian Inter-religious Studies (CIIS), Rome

1978:

March 01: Visit of His Eminence Cardinal Pironio and Pronuncio His Grace Luciano Storero

March 15: Rev. Fr. Eustace Thottan took charge as the Rector of Dharmaram College

April 06: Rev. Fr. Thomas Aykara, staff member, is elected as the Prior General

1979:

January 31: Visit of St. Mother Teresa of Kolkata

1981:

January 03: Celebration of the 110th death Anniversary of the Servant of God Kuriakose Elias Chavara

January 10: Visit of His Eminence Wladyslaw Cardinal Rubin, Prefect of the Congregation for Oriental Churches

March 11: Rev. Fr. Justin Koyipuram is appointed as the Rector of Dharmaram College

May 22: General Chapter of the CMI Congregation to revise the Constitution began at Dharmaram College

July 01: Inauguration of the Silver Jubilee of Dharmaram College by Fr. Thomas Aykara, Prior General

November 07: Bishop Jonas Thaliath died of heart attack at Rajkot

1982:

January 02: 150th Jubilee celebration of the CMI Congregation

January 03: Inauguration of the School of Printing by Rev. Fr. Thomas Aykara, Prior General

July 04: Conclusion of the Silver Jubilee celebration of Dharmaram. His Excellency Govind Narayan, the Governor of Karnataka was the chief guest and R.Gundu Rao, the Chief Minister, was the President.

Msgr. F. Marchisano, representative of the Congregation for Catholic Education, the Delegate from Rome, gave the Jubilee Address and Msgr. Cerutti of the same Congregation graced the occasion. Rev. Fr. Thomas Aykara, Prior General addressed the gathering.

October 25: Inauguration of 10 'Janatha Houses' constructed by Dharmaram with Government aid on the Bengaluru-Mysore road, near Devadan Farm

November 07: First Death Anniversary of Bishop Jonas Thaliath observed with Solemn Requiem Mass. A portrait of Bishop Jonas Thaliath was unveiled in the auditorium and the auditorium is named after him

November 26: Inauguration of the Housing Colony near St Mary's Farm constructed by Dharmaram Association for Social Service (DASS) with aid from the Government

1983:

February 27: Rev. Fr. Thomas Aykara, Prior General constituted a nine member committee for the evaluation of Dharmaram College

March 19: Solemn inauguration of the new Syro-Malabar Parish (St Thomas Forane Church) on Dharmaram Campus by Archbishop Arokyaswamy, the Archbishop of Bengaluru

December 08: Establishment of the Faculty of Philosophy and raising DVK into an Athenaeum, the second in India

1984:

May 26: Rev. Fr. Thomas Mampra is appointed as the Rector of Dharmaram College

June 01: Inauguration of Christ School and ChristhaVidyalaya

1986:

November 07: Dharmaram Pontifical Athenaeum is rechristened as Dharmaram Vidya Kshetram (DVK).

1987:

February 12: Inauguration of Christ College Library Block

May 01: Rev. Fr. Thomas Mampra is re-appointed as the Rector of Dharmaram College.

August 04-07: National Seminar on "Mission in India Today"

1989:

June 15: Blessing of the Theology Faculty Block by Archbishop Alphonsus Mathias, Archbishop of Bengaluru on DVK Campus.

1990:

January 30: The newly constructed Administrative Block of DVK was inaugurated by Cardinal Arinze, the Presidentof the Pontifical Commission for Non-Christian Religions, Rome

February18: The multipurpose hall of St Thomas Parish was blessed by Bishop Joseph Kundukulam, Thrissur

April 03: Rev. Fr. Thomas Mampra, Rector, was elected as the Prior General of the CMI Congregation

April 25: Rev. Fr. Mani Giles Pothanamuzhy was appointed as the Rector of Dharmaram College

August 06: Bishop Paulinus Jeerakath died in St John's Medical College Hospital, Bengaluru

August 08: Body of the late Bishop Paulinus Jeerakath was brought to the Dharmaram Chapel, His Eminence Antony Cardinal Padiyara led the concelebrated liturgy.

1991:

July 03: 'New Block' of Christ College was inaugurated

July 16: Blessing of the new block of Dharmaram School of Printing

January 20 Blessing of DVK PG Block by His Eminence Antony Cardinal Padiyara

June 15: DVK Cafeteria was blessed by Rev. Fr. Thomas Mampra, Prior General

1992:

June 04: Inauguration of Vinyasadhana Course

1993:

May 16: Rev. Fr. Thomas Kadankavil took charge as the Rector of Dharmaram College

June 01: Newly constructed Kannada Medium School (Christha Vidyalaya) was blessed by Fr. Thomas Kadankavil, Rector

August 14: Formal inauguration of Christha Vidyalaya new building by Shri Veerappa Moily, Chief Minister of Karnataka

August 17-18: International Seminar on "The Future of Interreligious Dialogue" inaugurated by Shri Kursheed Alam Khan, the Governor of Karnataka

September 09: Christ School Canteen was blessed by Rev. Fr. Thomas Mampra, Prior General

November 07: Newly constructed building of the Faculty of Philosophy was blessed by Msgr. Michel, the President of *Welt Missio*, Archdiocese of Cologne, Germany

1994:

January 22: Laying of the foundation stone of Chavara Bhavan

September 22: Blessing of PG Block of Christ College by Rev. Fr. Thomas Kadankavil, Rector

December 08: Blessing of Chavara Bhavan by Rev. Fr. Thomas Mampra, Prior General

1995:

January 16: Christ College celebrated its Silver Jubilee with the Honourable Chief Minister of Karnataka, Shri. H. D. Deve Gowda, as chief guest

1996:

January 03: Ordination of 42 deacons at Mannanam on the occasion of 125th death anniversary of Blessed Kurikose Elias Chavara

May 26: Rev. Fr. Domitian Manickathan took charge as Rector of Dharmaram College

July 14: Blessing of Blessed Kuriakose Elias Chapel at Ejipura

December 18: Rev. Fr. Mani Giles, former Rector of Dharmaram College, was elected as the new Bishop of Mananthavady

1997:

January 12: Blessing of Blessed Alphonsa Centre, a new chapel in the City Ward

1998:

February 15: Blessing of Great Jubilee Memorial St Thomas Parish Church by Mar Varkey Vithayathil, the Apostolic Administrator of the Syro-Malabar Church

August 12: Second Block of Christ College was blessed by Rev. Fr. Domitian Manickathan, Rector, Dharmaram College

September 27: Formal Erection of Syro-Malabar parishes at Bommanahalli, Ejipura, Anepalya and Lingarajapuram

November 23: The Apostolic Visitation of Dharmaram College and DVK started under the presidentship of Mar VarkeyVithayathil, Apostolic Administrator of the Syro-Malabar Church

1999:

January 01: Establishment of Dharmaram College, DVK, and Christ College and Schools Administrative Bodies

March 29: Establishment of the Institute of Oriental Canon Law.

May 26: Rev. Fr. Sebastian Poonolly took charge as the Rector of Dharmaram College

June 06: St Thomas Parish was raised to the status of a Deanery

July 14: Inauguration of the Institute of Oriental Canon Law in DVK by Mar Varkey Vithayathil, Apostolic Administrator of the Syro-Malabar Church

August 02: Blessing of new Adhyayana (DVK Residence for Sisters) building

2000:

March 10: Silver Jubilee of the consecration of Dharmaram Chapel was celebrated with a Concelebrated Mass

June 26: Archbishop Alan De Lastic of Delhi Visited Dharmaram College

August 16: Mar Varkey Vithayathil, Major Archbishop, visited Dharmaram College and inaugurated the national seminar on Canon Law in DVK

September 20: National Assembly of Kristu Jayanthi 2000 began in Dharmaram College

2001:

August 20: Most Rev. Edwin Regan, Bishop of Wrexham U. K., visited Dharmaram College

November 04: Foundation Stone of Christ Junior College was laid by Rev. Fr. Sebastian Poonolly, Rector, Dharmaram College

2002:

February 22: Newly constructed Catholic Syrian Bank building on DVK campus was blessed and inaugurated by Archbishop Ignatius Pinto, Bengaluru.

April 06: Rev. Fr. Antony Kariyil was elected Prior General of the CMI Congregation.

May 01: Rev. Fr. James Narithookil was appointed Rector of Dharmaram College

May 23: Blessing of Christ Junior College.

July 03: The newly constructed DVK Library was inaugurated by Archbishop Ignatius Pinto

2003:

February 16: Blessing of Hongasandra Holy Family Church

April 06: Bishop Mar Emmanuel Pothanamkuzhy died of Cancer
April 24: National Meeting of the CRI began in Dharmaram Campus.
May 14: Inauguration of a branch of the South Indian Bankat Christ College by Fr. Prior General.
August 07: Visit of His Grace Most Rev. Dr. Joseph Pittau S.J., and Fr. Albin Graus, the Secretary and the office staff respectively of the Congregation for Catholic Education
December 03: Erection of Holy Family Church, Hongasandra as a parish.

2004:
June 14: MA in Fomative Spirituality and Counselling Course was started at DVK; DVK Central Library was inaugurated.
July 03: Laying of the foundation stone of Residential College at Devadan by Rev. Fr. James Narithookil, Rector.
July 08: Erection of St Jude Church, Udayanagar as a parish.

2005:
June 26: Christ P.U. Residential College at Devadan was inaugurated.
September 08: 'Krupalaya', The Charitable Institution under St Thomas Parish was inaugurated.
September 13: Christ College was declared as an Autonomous College.
September 21: Laying of the foundation Stone at Christ Pre-Primary School by Fr. James Narithookil, Rector.

2006:
February 22: Inauguration of the auditorium of Christ College.
June 07: Blessing of the New Block of Christ Pre-Primary School by Fr. James Narithookil, Rector.
October 28: Inauguration of the Golden Jubilee Celebrations of Dharmaram. His Grace Most Rev. Bernard Moras, Archbishop of Bengaluru was the Chief Guest Rev. Fr. Antony Kariyil, Prior General, was the main celebrant of the Eucharistic Celebration

2007:
March 19: Inauguration of the Silver Jubilee Celebration of St Thomas Parish.
June 01: Starting of ICSE syallabus at Christ School
June 12-13: Alumni Gathering as part of Golden Jubilee Celebration of Dharmaram; *Asian Horizons,* Dharmaram Journal of Theology was released.
June 14-15: National Seminar on *Formation and Integral Education* was conducted.
June 18: MA in Philosophy Course Started at DVK

July 03: Laying the foundation stone for Ladies Hostel, Christ College by Rev. Fr. James Narithookil, Rector.

August 31: Laying the foundation of the new block of Christa Vidyalaya by Rev. Fr. James Narithookil, Rector.

September 08: Laying the foundation stone for Christ College of Technology and Management, Devdan.

October 25: Restructuring the old press block as living quarters.

October 27: Laying the Foundation of Dharmaram Research Centre, DVK by Rev. Fr. Antony Kariyil CMI, Prior General.

October 27-28: Conclusion of the Golden Jubilee celebrations of Dharmaram. His Excellency Shri. Rameshwar Thakur Governor of Karnataka was the Chief Guest His Beatitude Mar Varkey Vithayathil was the President. Very Rev. Msgr. Albin Graus, representative of Congregation for Catholic Education graced the occasion

December 03-06: National Symposium on Natural Moral Law at DVK

2008:

January 31: Inauguration of the Golden Jubilee celebration of the Faculty of Philosophy

March 19: Inauguration of new block of Christa Vidyalaya

March 29-30: Conclusion of Silver Jubilee celebration of St Thomas Parish

April 05 Rev. Fr. Jose Panthaplamthottiyil was elected as the Prior General of the CMI Congregation

May 01: Laying foundation stone for the PG Research Centre of Christ College by Rev. Fr. James Narithookil, Rector

May 18: Rev. Fr. Augustine Thottakara CMI was elected as the new Rector of Dharmaram College

May 30: Laying foundation stone for DVK Research Centre by Rev. Fr. Augustine Thottakara, Rector, in the present location.

June 09: Inauguration of Jonas Hall by Rev. Fr. Jose Panthaplamthottiyil CMI, Prior General

July 23: Christ College was declared Deemed to be University by UGC

July 30: Inauguration of Christ University by Rev. Fr. Augustine Thottakara, Rector of Dharmaram College, as its first Chancellor, and Rev. Fr. Thomas Chathemparambil as the first Vice-Chancellor

2009:

January 5-9: *7th International Whitehead Conference* at DVK in collaboration with Christ University

March 19: Blessing of the Engineering College at Kengeri by Rev. Fr. Augustine Thottakara, Rector

April 01: Laying of the foundation stone of Christ University Centre at Lavasa, Pune
December 11: National Seminar in connection with the *Year of Priests* conducted by DVK

2010:

May 09: Laying the Foundation Stone of the Community Hall of St Thomas Forane Church by Rev. Fr. Augustine Thottakara, Rector
May 11: Blessing of the Central Block of Christ University building by Rev. Fr. Augustine Thottakara, Rector
June 07: Three Year Philosophy Degree Course started at DVK
August 01: Blessing and Inauguration of St Alphonsa Parish, Double Road, by Archbishop Bernard Moras
September 03: Inauguration of NODAL Office of Christ University at Thiruvananthapuram
September 20: ASVAS (Centre for the Differently Abled) was inaugurated by Rev. Fr. Augustine Thottakara, Rector
October 10: Re-dedication of Ejipura Blessed Chavara Church and blessing of Sunday School building by Mar Sebastian Adayanthrath, Auxiliary Bishop of Ernakulam-Angamaly
November 09: National Seminar on *Eastern Code* was conducted by DVK

2011:

January 5-8: International Conference on *Mysticism without Bounds* was held at DVK in collaboration with Christ University
January 23: Consecration of St Jude Church, Udayanagar by Archbishop Bernard Moras
February 07: Blessing and inauguration of DVK Research Centre by Msgr. Praelat Dominik Schwaderlapp, Vicar General of the Archdiocese of Cologne
February 10: Laying of the foundation stone of Christ University Extension Centre at Lavasa, Pune
March 19: Blessing and inauguration of the Play School block at Christha Vidyalaya campus by Rev. Fr. Augustine Thottakara, Rector
May 10: Blessing and inauguration of Knowledge Centre (VI Floor, Central Block) of Christ University by Rev. Fr. Augustine Thottakara, Rector
May 25: Rev. Fr. Thomas Aykara took charge as the Rector of Dharmaram College and Chancellor of Christ University
July 26: Inauguration of Bl. Chavara School at Ejipura by Mar George Njaralakatt, Bishop of Mandya
September 16: His Beatitude Mar George Alencherry visited Dharmaram College

October 26-28: International Colloquium-*Towards a Strong Global Economic System* by Pontifical Council for Culture ,Vatican, DVK and Christ University

November 22-24: National Seminar on *Mission* organized by Dharmaram College, DVK and Christ University

2012:

April 17-18: CRI *Mission Congress* at Dharmaram College

May 27: Blessing and inauguration of Devadan Hall at Kengeri campus by Rev. Fr. Thomas Aykara, Rector

July 01: Demise of Rev. Bro. Hilarion Kachappilly at Pothi

July 28: Blessing and Inauguration of Christ Special School by His Grace Bernard Moras in the presence of Rev. Fr. Jose Panthaplamthottiyil, Prior General and Rev. Fr. Thomas Aykara, Rector

August 06: Blessing of the final phase of DVK Research Centre by Rev. Fr. Jose Panthaplamthottiyil, Prior General

Ocotober 15: Inauguration of the Institute of Pastoral Management course by Archbishop Alphonsus Mathias

October 31: Blessing and Inauguration of the renovated Gallery by Rev. Fr. Thomas Aykara, Rector

November 26: Visit of His Holiness Dalai Lama IVX, Tenzin Gyatso

2013:

January 29: Zenon Cardinal Grocholewski, Perfect, Congregation for Catholic Education, visited Dharmaram. He blessed the newly constructed grotto in front of DVK Administrative Building

January 30: Cardinal Grocholewski presided over the Convocation Assembly

January 31: International Seminar on *Revisiting Vatican II. 50 Years of Renewal* The International Seminar was inaugurated by Cardinal Grocholewski

February 3: Conclusion of the International Seminar

March 13: Election of Pope Francis

March 19: The Pope assumes the Office

March 31: Laying the foundation stone for the Christ University New Campus at Bannerghatta Road

November 28: A four day Conference on *St Teresa Speaks to India* on the occasion of the fourth birth Centenary of St Teresa of Avila began today

2014:

February 17: Major Archbishop George Cardinal Alencherry addressed the Dharmaram Community

March 29: The Diocesan Process for the Canonisation of Rev. Fr. Canisius Thekkekara, CMI began today and he was declared a Servant of God
April 3: Official approval of the miracles through the intercession of Bl. Kuriakose Elias Chavara and Bl. Euphresia by the Holy Father
April 4: Rev. Fr. Paul Achandy is elected as the Prior General of the CMI Congregation
May 15: Rev. Fr. Thomas Aykara is re-appointed as the Rector of Dharmaram College
June 2: Official inauguration of Kuriakose Elias Chavara Study House (KECSH)
July 29: Rev. Fr. Mathew Koikara is appointed as the Episcopal Vicar of the Syro-Malabar Catholics of the Archdiocese of Bengaluru by Archbishop Bernard Moras
November 23: Canonisation of Bl. Kuriakose Elias Chavara and Bl. Euphresia in Rome by His Holiness Pope Francis
December 5: St Kuriakose Elias Chavara Chapel on Devadan Campus was blessed by His Grace Bernard Moras

2015:

January 9-11: Three Day *Bengaluru Fest* to celebrate the canonisation of St Kuriakose Elias Chavara and St Euphresia
January 12: Four Day Workshop on *Catholic Cultures, Indian Cultures* was held at DVK
April 30: CRI National Conference began today
May 11: Blessing and inauguration of the IV Block of Christ University by Fr. Thomas Aykara, Rector
July 20: Louis Cardinal Antonio Tagle, Archbishop of Manila, visited Dharmaram and addressed the Dharmaram Community
July 24-25: National Workshop on *Catholic Contributions to Indian History, Society and Culture*
August 12-14: National Seminar in connection with Chavara Year; *Living the Joy of the Gospel Today: Challenges to the Family and Consecrated Life*
August 23: Laying of the foundation stone for Priests Quarters at Christ University Property in Thumkur Road by Fr. Thomas Aykara, Rector
August 26: Extension of the Diocese of Mandya including Bengaluru and the appointment of Mar Antony Kariyil as the bishop
October 18: Episcopal ordination of Bishop Antony Kariyil
December 9-16: Official visit of the Committee appointed by the General Council to evaluate the functioning of Dharmaram College

2016:

January 7-9: Three day International Conference on *Consecrated Life in the Globalised Era*

May 11: Christ University Bannerghatta campus was blessed and inaugurated
July 4: Death of Rev. Fr. George Thanchan, General Councillor and Professor of DVK
August 6: Blessing of Servants' Quarters on Dharmaram Campus by Rev. Fr. Paul Achandy, Prior General
September 4: Canonisation of Mother Teresa of Kolkata, in Rome
December 8: Laying the foundation stone for Christ School in St Mary's Farm by Fr. Thomas Aykara, Rector
December 16-17: National Seminar on *Paradigms in Formation* organised by Vinayasadhana,DVK

2017:

February 10-13: National Seminar on *Human Formation in the Major Seminaries* organised by Dharmaram on the occasion of the Diamond Jubilee of Dharmaram College
April 29: Rev. Fr. George Edayadiyil assumes office as the Rector of Dharmaram College
September 27: History of Dharmaram College is published
September 28-01 October: CMI Major Superiors' Meeting at Dharmaram
September 30: CMI Education Summit (Kengeri) & Major Superiors Meeting with Staff of Major Study Houses
October 27-28: Meeting of the CMI Philosophers and Theologians Forum

2018:

February 25: Blessing and Inauguration of Christ School at St. Mary's, Kengeri, by Fr. George Edayadiyil, Rector, Dharmaram College
April 17: Dr. Kurian Kachappilly took charge as President of DVK
April 18-22: World Assembly of Religions (World Fellowship of Inter Religious Councils WFIRC and DVK)
April 26-29: Indian Theological Association (ITA) Meeting
June 1-3: Renewal Programme for the Scholastics of Dharmaram
July 14: Christ University Golden Jubilee Celebrations (Academic Groups and Campus People)
July 21: Christ University Golden Jubilee Celebrations (General Public)
July 29: Blessing of St. Mary's Bhavan, Kengeri, by Fr. Paul Achandy, Prior General
July 25: Visit of Cardinal Rainer Maria Woelki, Archbishop of Köln, with Dr. Rudolf Sollzbacher and Mr. Nadim Amman at Dharmaram/DVK
August 24-27: Major Superiors' Meeting & General Formation Council
September 28-30: Renewal Programme for Fathers of Dharmaram (venue: Kengeri)
October 19-21: Moral Theology Association of India Meeting at DVK

October 21-23: Canon Law Society of India Meeting at DVK

2019:

February 3: Christ University Nodal Office Inauguration at Trivandrum
February 4: Sacerdotal Golden Jubilee Celebration of Fr. Thomas Kunianthodath
February 8-10: 'Socially Oriented Formation', National Seminar cum Workshop
February 19-21: Missio (Germany) Symposium on Spirituality and Theology of Creation at DVK
May 10: Inauguration of the New Block at Ghaziabad (Christ University)
May 11: Inauguration of the New Block at Lavasa (Christ University)
June 28: Foundation Stone laid for the New Research Building of DVK by Fr. George Edayadiyil, Rector, Dharmaram College
July 4: Concluding Celebration of Christ University Golden Jubilee
July 26-28: Meeting of the CMI Philosophers and Theologians Forum, Dharmaram/ DVK
August 30 September 2: Major Superiors Meeting at Dharmaram
Septembe 2: Conclusion of CMI Major Superiors' Meeting at Dharmaram
November 23: Foundation Stone laid for the Research Block of Christ University by Fr. George Edayadiyil, Rector, Dharmaram College

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SIXTY YEARS OF DHARMARAM COLLEGE THROUGH PERSONALITIES EVENTS AND PHOTOS 1957-2017

DHARMARAM COLLEGE
DIAMOND JUBILEE SOUVENIR

Dreams and Hopes Blossomed in the Sacred Heart of Jesus
(1957-2017)

46

PERSONALITIES EVENTS AND PHOTOS
(1957-2017)

PART ONE
THE LEGACY AND FOUNDATION OF DHARMARAM COLLEGE
(Pages 355-377)

PART TWO
BLENDING OF SACRED AND SECULAR DISCIPLINES IN FORMATION
(Pages 378-406)

PART THREE
EVANGELIZATIONAL AND PASTORAL OUTREACH OF DHARMARAM
(Pages 407-429)

PART FOUR
LIFE, GROWTH AND FLOWERING OF ECCLESIASTICAL EDUCATION
(Pages 430-440)

PART FIVE
DHARMARAM AND PIONEERING MISSIONS
(Pages 441-450)

PART SIX
THE CLOUD OF WITNESSING VOICES OF THE ALUMNI
(Pages 451-514)

PART ONE
THE LEGACY AND FOUNDATION OF DHARMARAM COLLEGE

CMI FOUNDERS AND VISIONARIES



Fr. Thomas Palackal
1780-1841



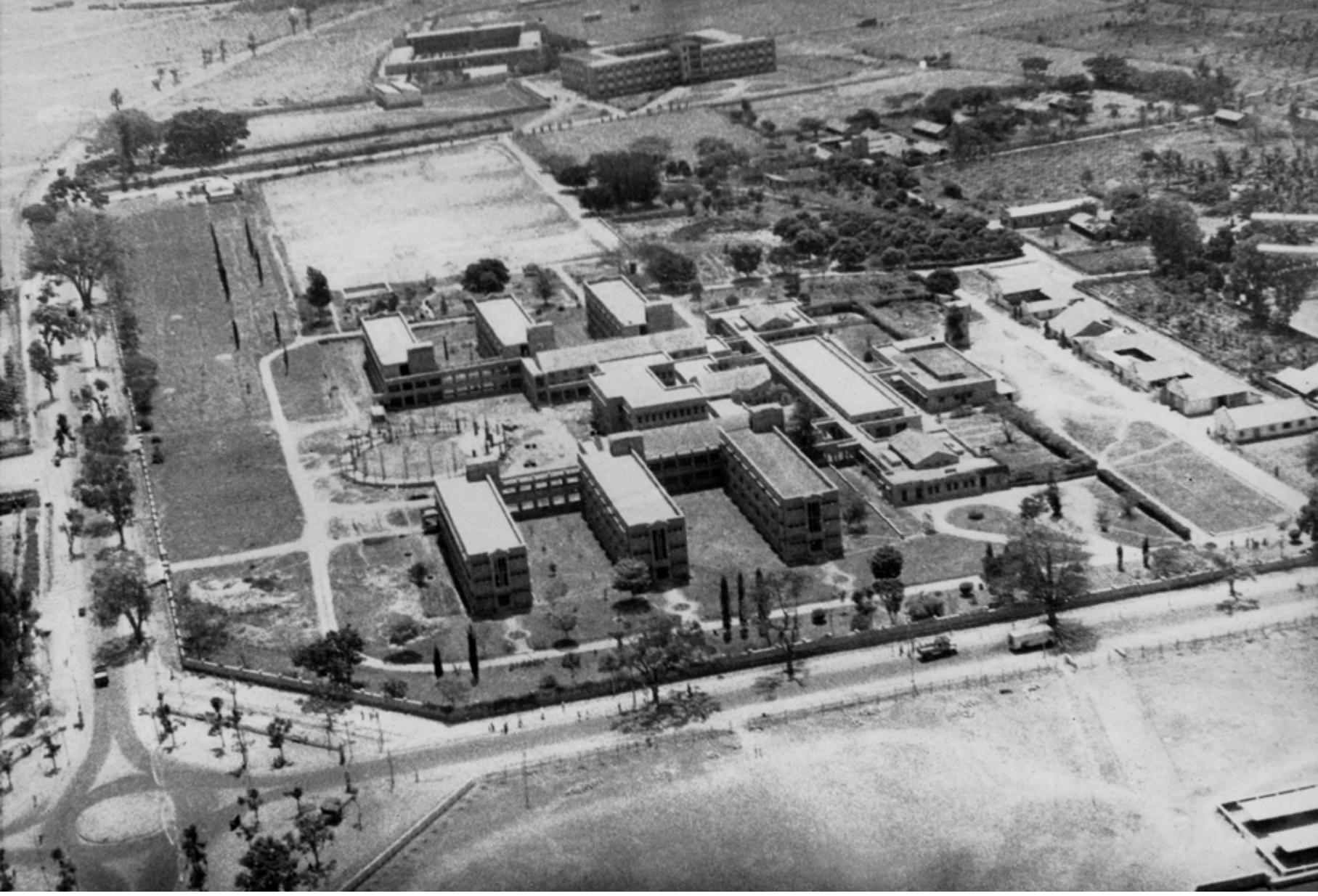
Fr. Thomas Porukara
1799-1846



St. Kuriakose Elias Chavara
1805-1871

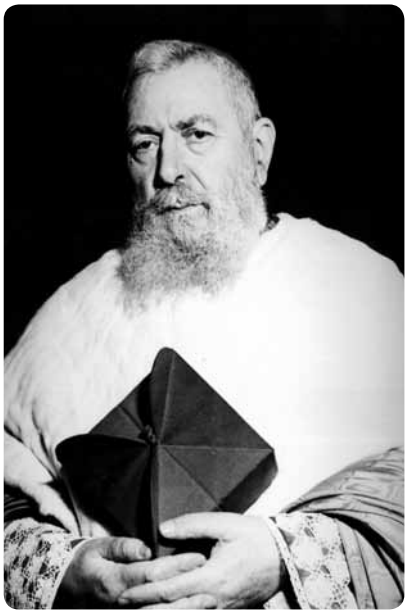


Bro. Jacob Kanianthara
1800-1898

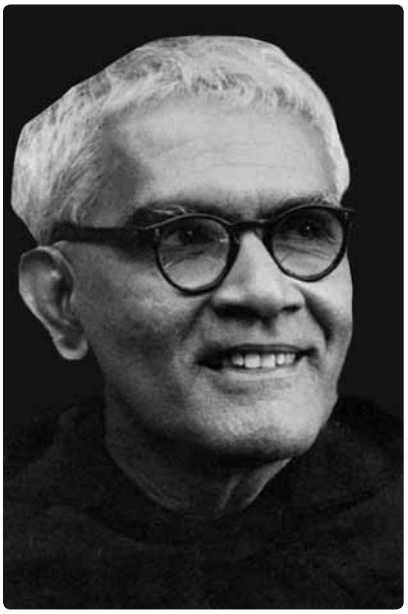


Dharmaram Campus in the Year 1972, View from Bannergatta Road

THE VISIONARIES OF DHARMARAM COLLEGE



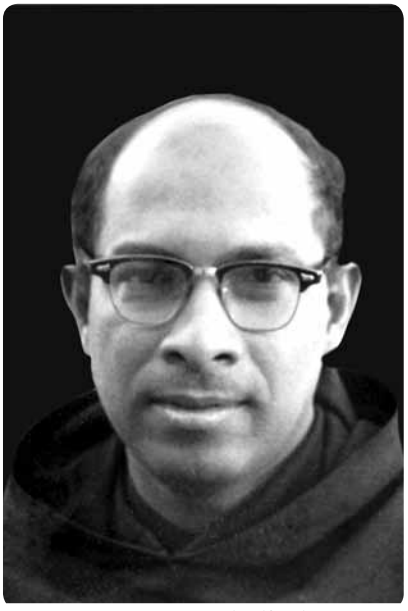
Eugene Cardinal Tisserant
Blessed the Foundation Stone of
Dharmaram College



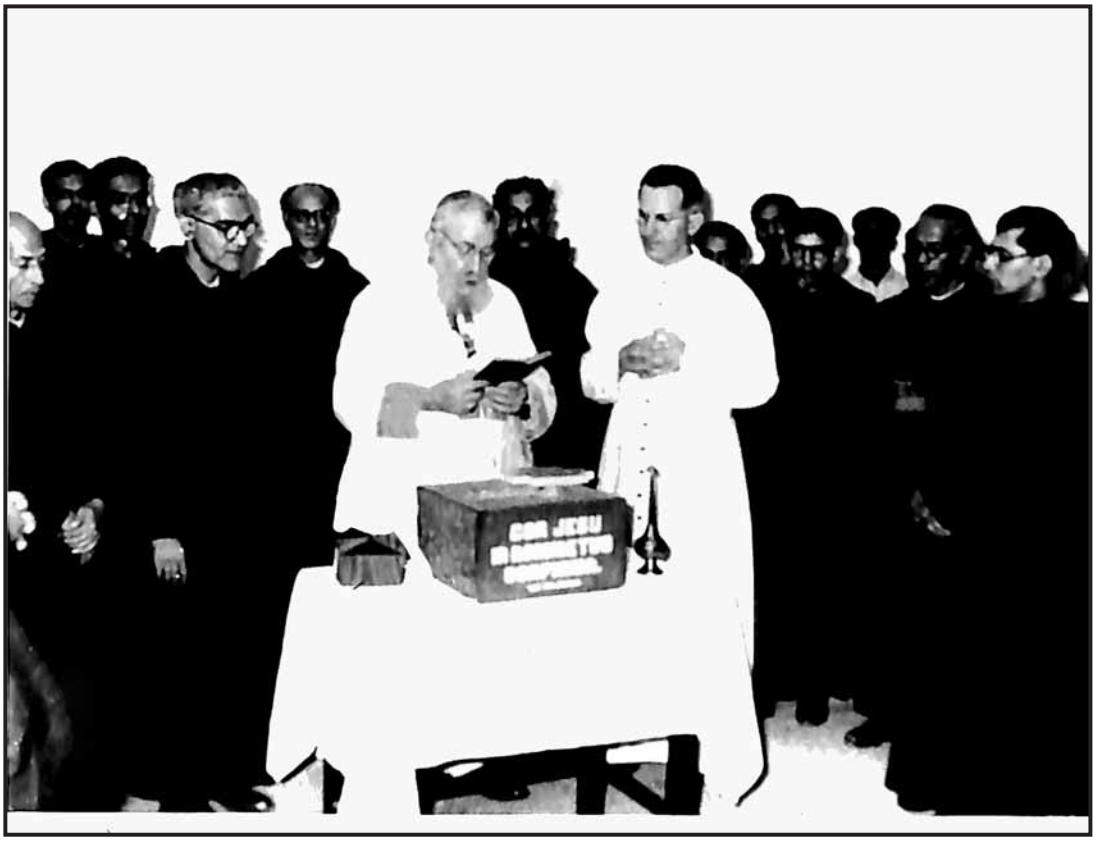
Rev. Fr. Maurus Valiaparambil CMI,
Prior General during the Establishment of
Dharmaram College



Rev. Dr. Placid J. Podipara CMI
Consultor to the Oriental
Congregation



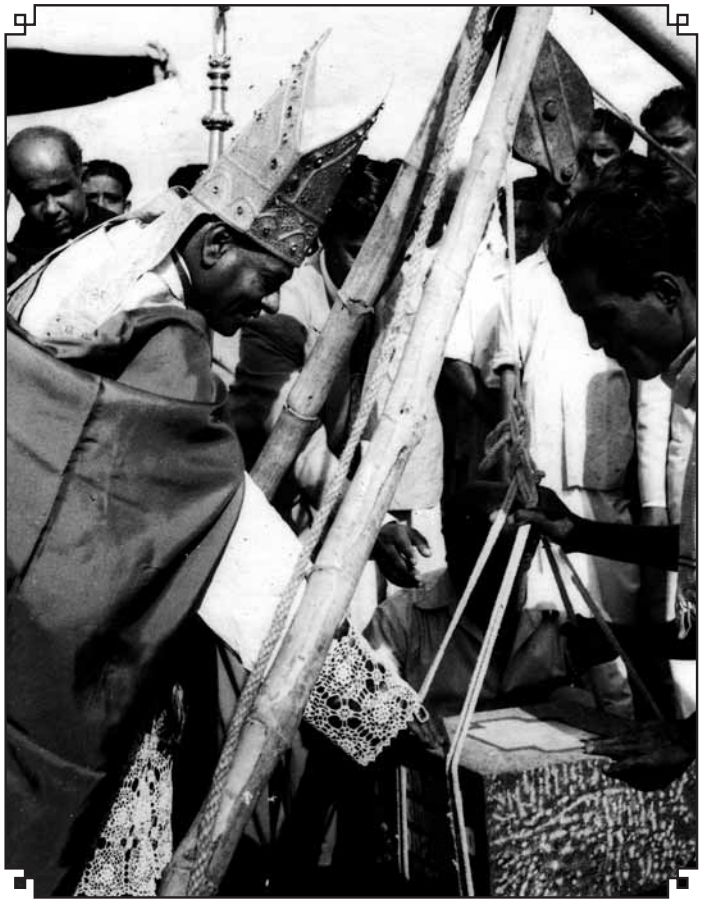
Rev. Dr. Jonas Thaliath CMI
Visionary of Dharmaram College



Blessing of the Foundation Stone of Dharmaram College by His Eminence Eugene Card. Tisserant, Secretary to the Oriental Congregation, at Sacred Heart Monastery, Thevara, 8 December 1953



First Habitation-Tin Shed 1955 (Now Christ Auditorium Block Area)



Laying the Foundation Stone of Dharmaram College by Archbishop Thomas Pothacamury (16-07-1955)



Construction of BJTM Hall in Progress



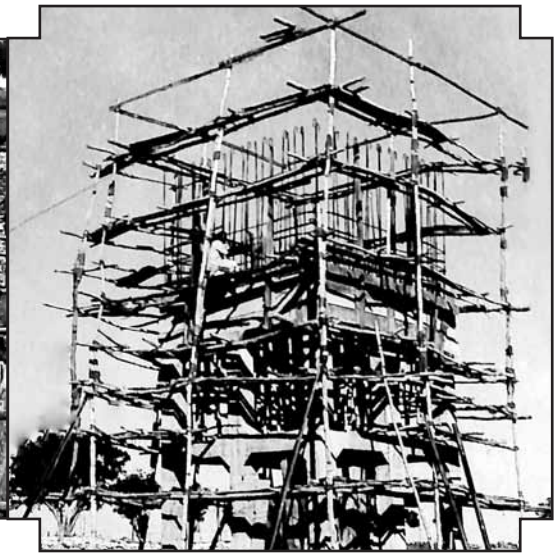
Library Block under Construction



Construction in Progress (Present BJTM Hall and West Middle Wing)



Living Block under Construction, 1957



Water Tank Construction (Kitchen)



Manual Labour, part of Mission



Carrying Stone block for Construction



Arrival of Archbishop Thomas Pothacamury for Informal Inauguration (01-06-1957)



Informal Inauguration by Archbishop Thomas Pothacamury (01-06-1957)



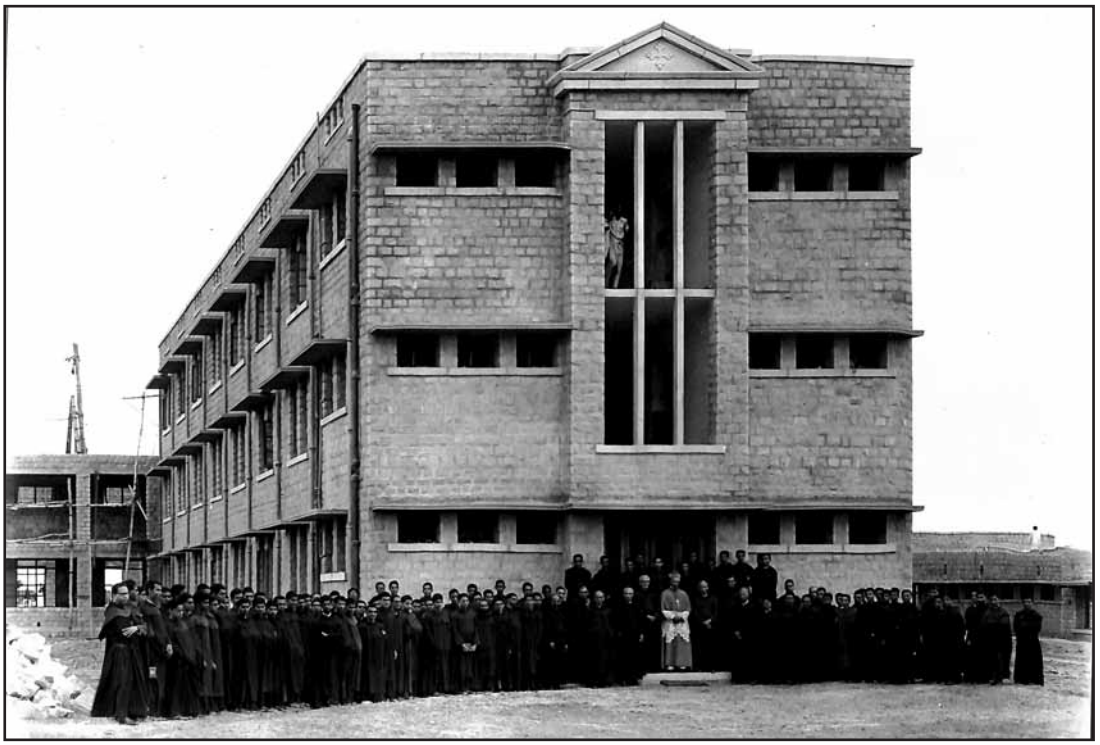
Brothers in the Field



Rev. Fr. General and Fr. Placid Podipara with Dharmaram Staff
In the Background is the Dharmaram Dining Hall



View of Dharmaram College from Hosur Road
Before the Construction of the last Block (College Section)



Archbishop Thomas Pothacamury with Dharmaram Community Informal Inauguration (01-06-1957)

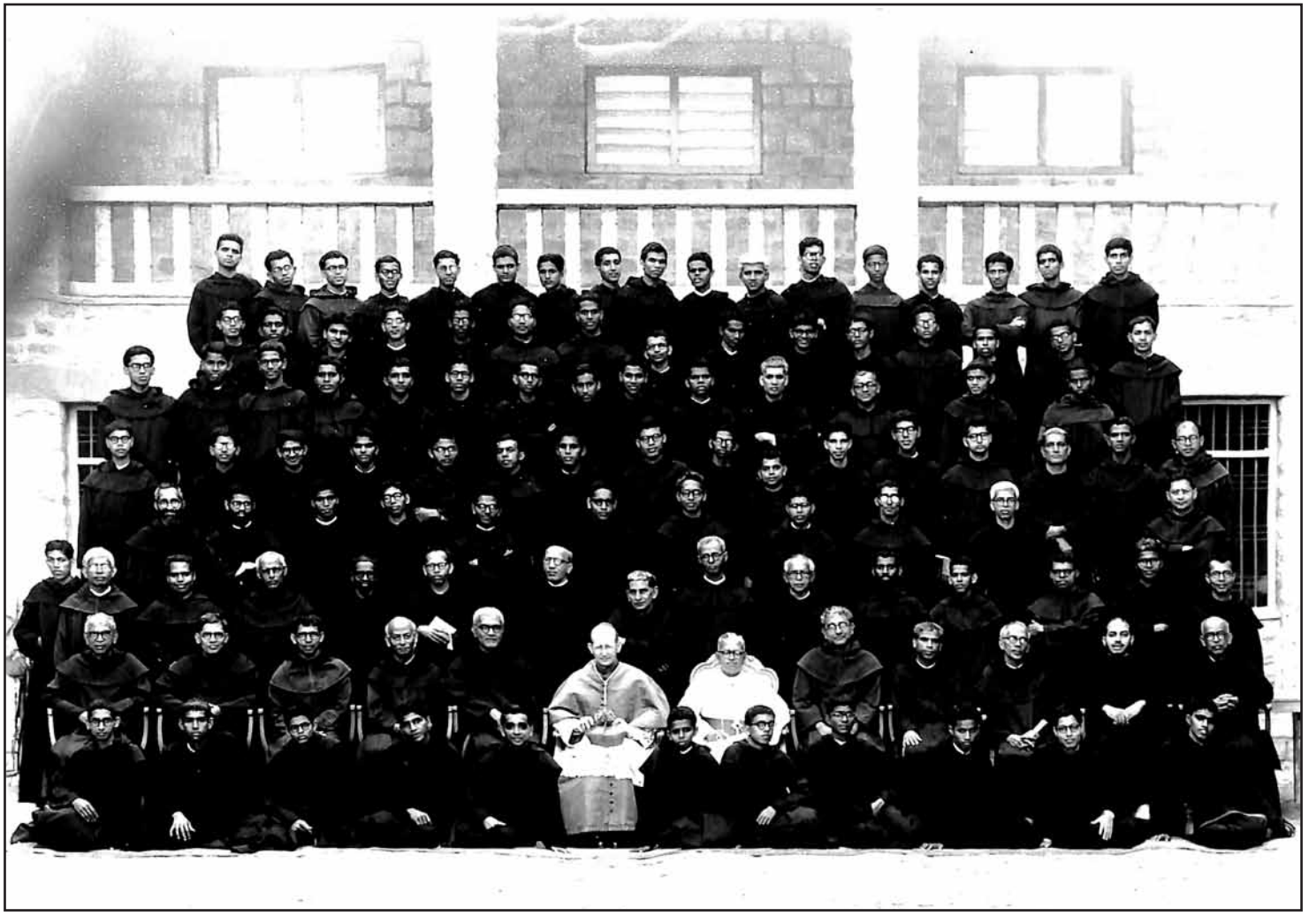


Arrival of Inter Nuncio Archbishop John Robert Knox for the Formal Inauguration of Dharmaram College (23-02-1958)



Formal Inauguration of Dharmaram College by Archbishop John Robert Knox

Formal Inauguration of Dharmaram College, 23rd February 1958



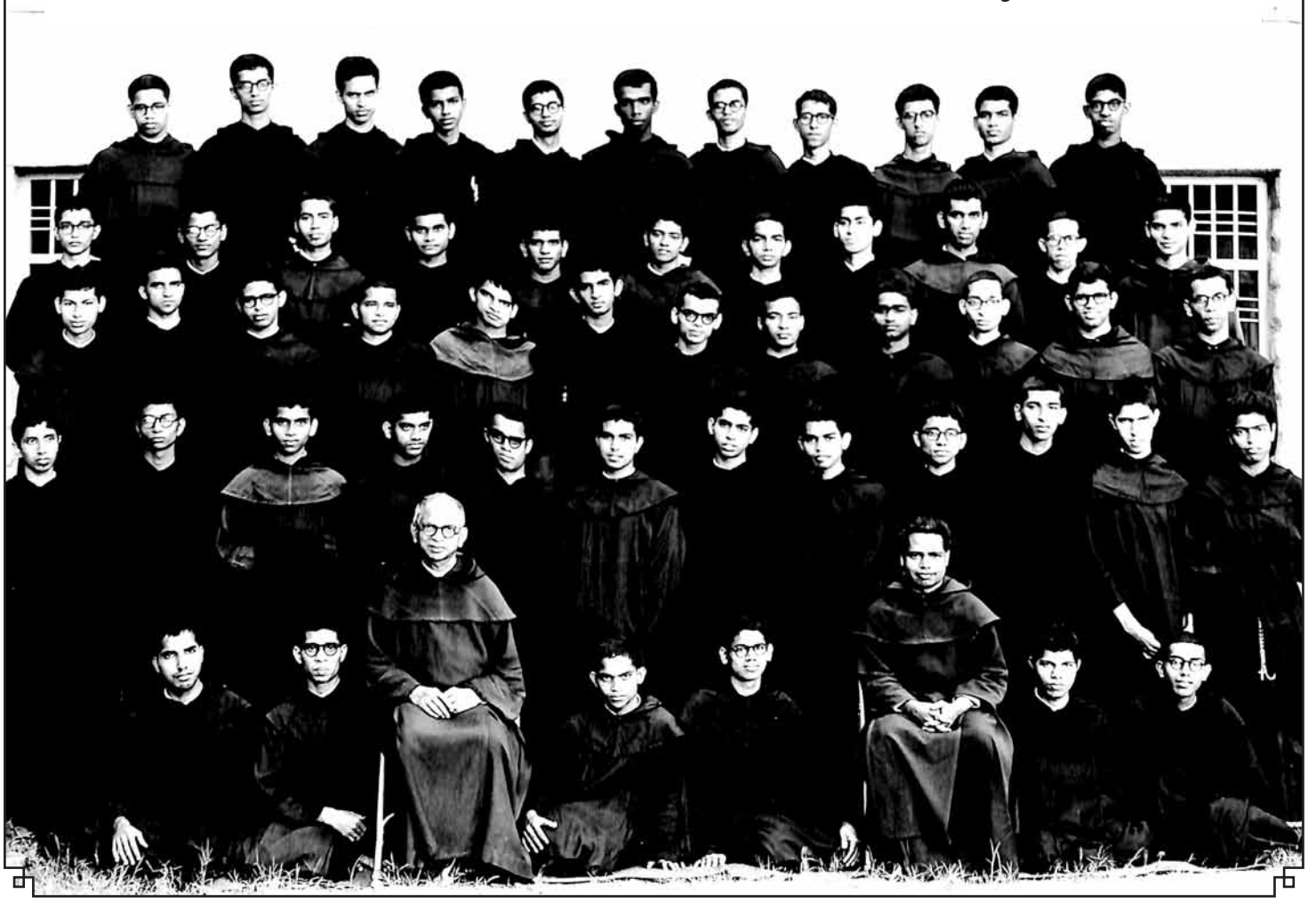


First Rector Fr. Chrysostom Ponnampurayidam



Dharmaram College Staff Members
Standing left: Fr. Doretheus Vadakekudy
Sitting upper level: Fr. Eustace Thottan; Fr. John Britto Chethimattam
Sitting lower level: Fr. Jonas Thaliath; Fr. Januarius Palathuruthil;
Fr. Canisius Thekkekara; Fr. Mansuetus Andumali

Staff and Students with Rector, Fr. Chrysostom





Participants of the CRI, Dharmaram College
17,18,19 December 1962



Send off to Fr. Januarius



Staff Members with Fr. Canisius, Rector



Priestly Ordination by His Grace Most Rev. Thomas Pothacamury on 15 May 1958





Funeral services for Fr. Hyacinth CMI



Translation work of the cause of St Alphonsa in Kottagiri



Submitting the Translation work of the cause St Alphonsa in Dharmaram College



Vice-President of India Mr. V.V. Giri Visits Dharmaram College (03-01-1969)

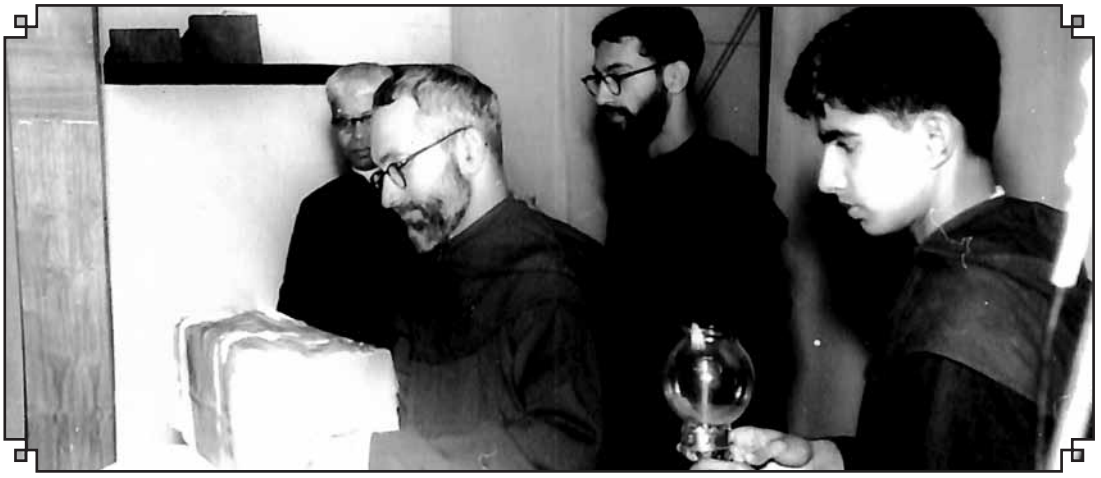


Fr. Prior General, Fr. Maurus with
Pope Paul VI during the II Vatican Council (1964)





Feast of Sacred Heart of Jesus (Chapel in the II floor, Library Wing)



Mortal Remains of Mar Joseph Cariattil in Dharmaram



Mortal Remains of Mar Joseph Cariattil in Dharmaram



Brothers in Garden Work



Sports Day at Initial Stage



Brothers in the Playground



Rector's Day Drama in Dharmaram



Mr. P.T. Chacko Addresses Dharmaram Community

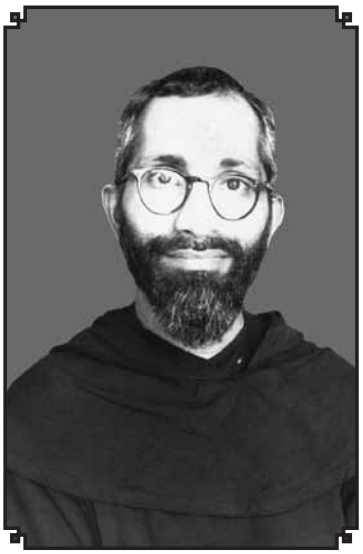
Dharmaram College Staff - 1957



Fr. Chrysostom



Fr. Jonas



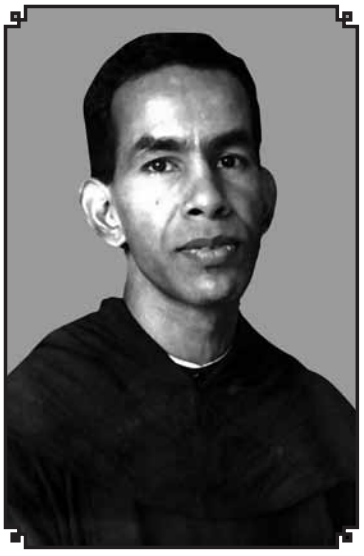
Fr. Canisius



Fr. John Britto



Fr. Januarius

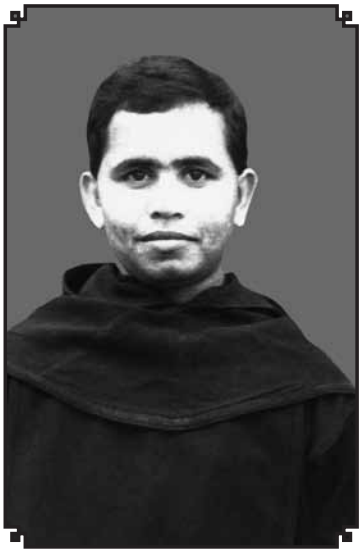


Fr. Paulinus

Dharmaram College Staff - 1957



Fr. Lucas



Fr. Eustace



Fr. Mansuetus



Fr. Cosmos



Bro. Marian



Bro. Louis



Bro. Benjamin



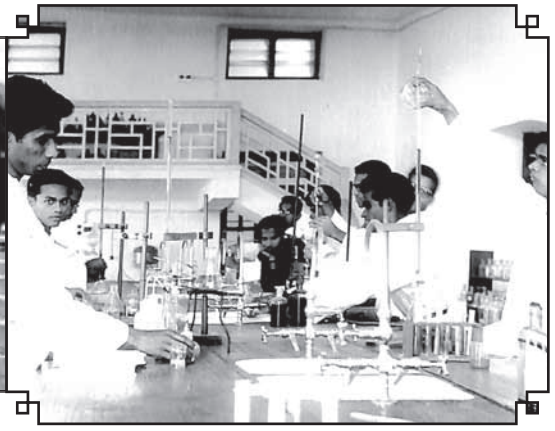
Minister Dayananda Sagar Addressing Dharmaram Community



A Clerical Work



Rector's Day Sports Competition



Scholastics in Science Lab



Dharmaram Library



Stage Performance at Dharmaram Auditorium

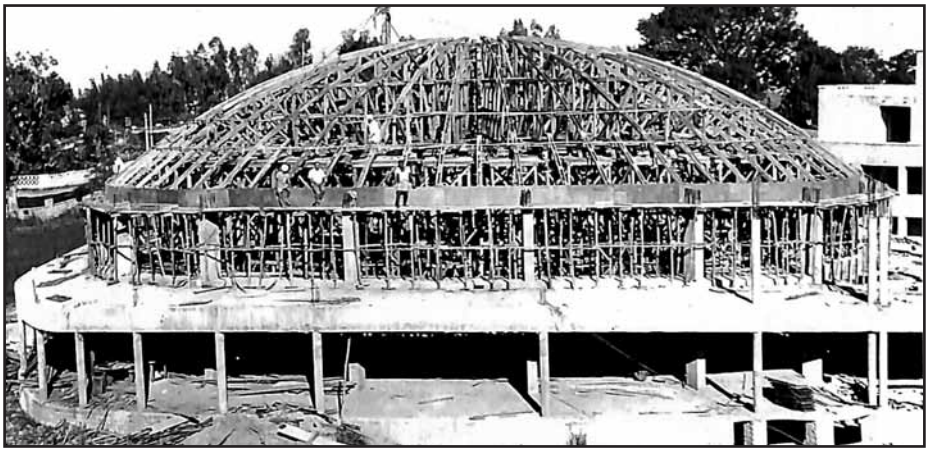


Cultural Activities by Scholastics

PART TWO
BLENDING OF SACRED AND SECULAR DISCIPLINES IN FORMATION



The Aerial view of Dharmaram College before the Construction of the Chapel

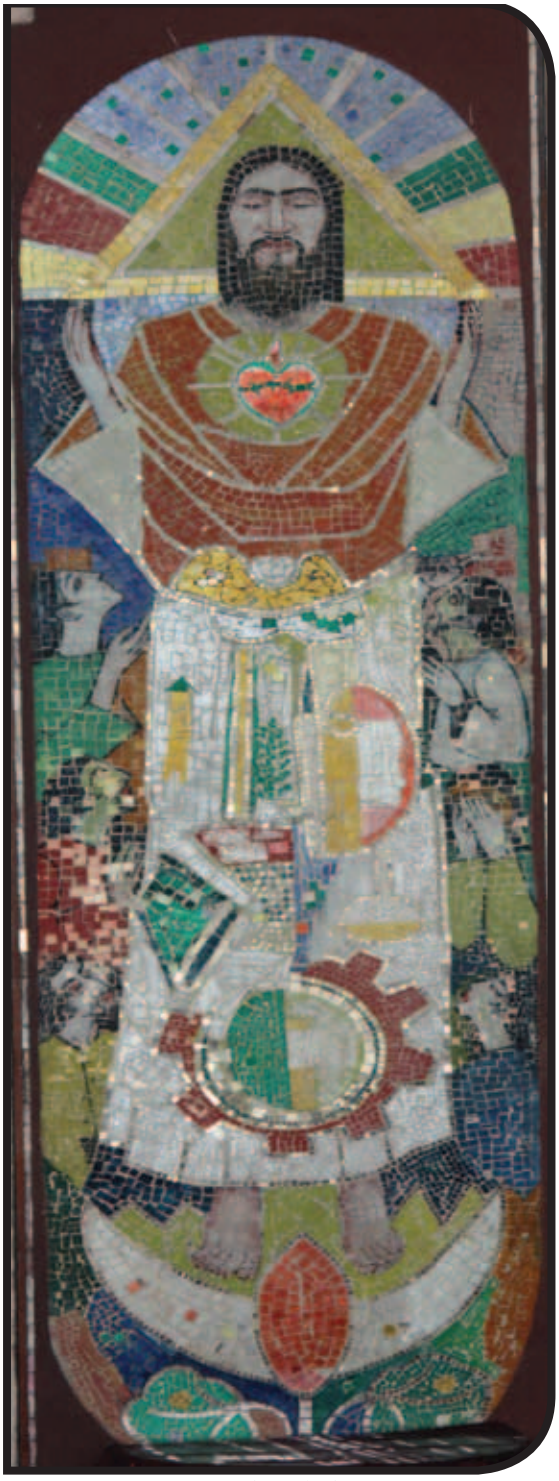


Dharmaram College Chapel under Construction (1972-1975)



Dharmaram College Chapel

Dharmaram Chapel-Inside Panels



Cosmic Christ



Universality of the Spirit



Bl. Virgin Mary, Our Mother, Dharmaram Chapel



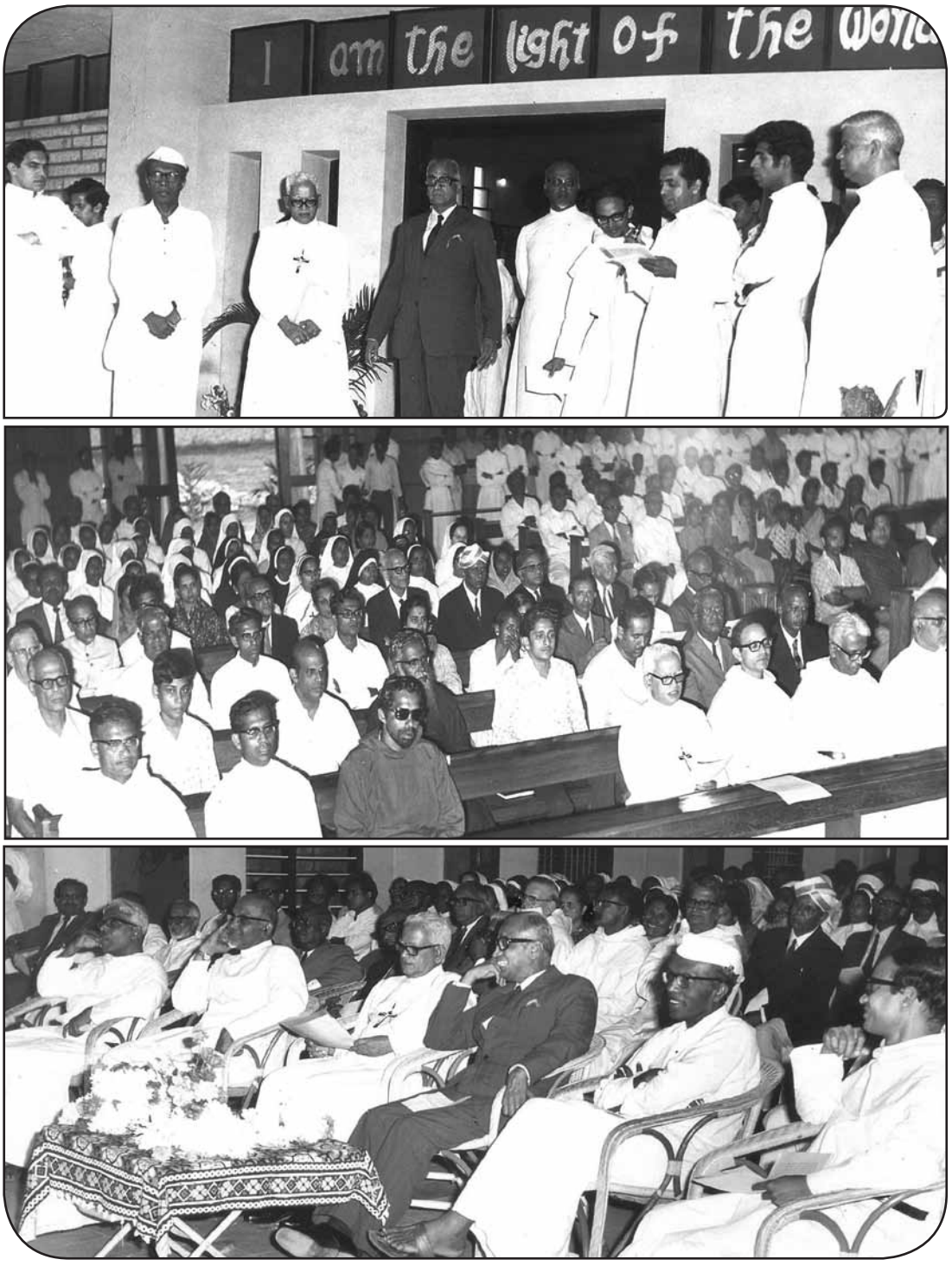
St. Joseph, Our Patron, Dharmaram Chapel



St. Thomas, Our Apostle, Dharmaram Chapel

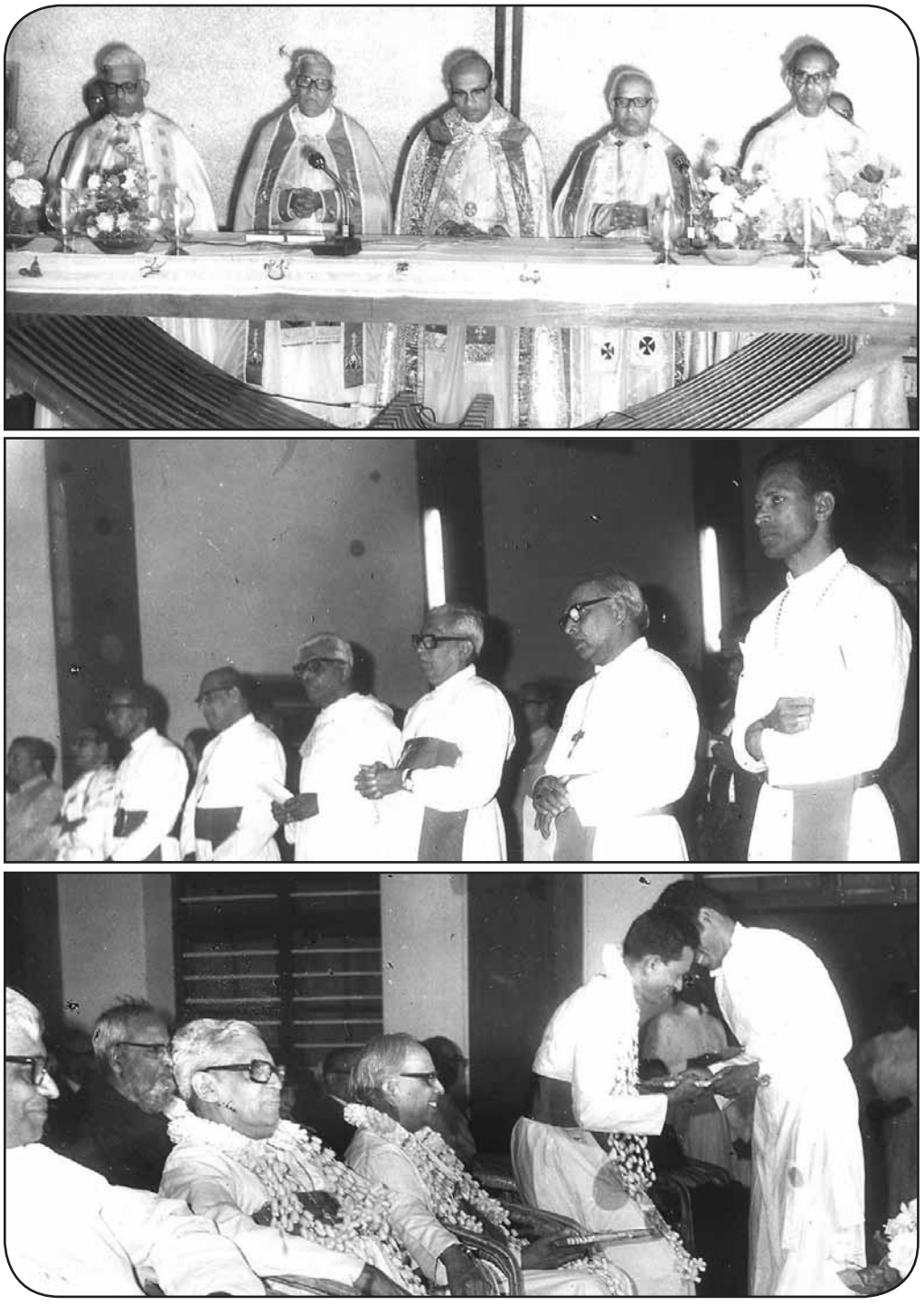


St. Kuriakose Elias Chavara, Our Founder, Dharmaram Chapel



Inauguration of Dharmaram Pontifical Institute by Cardinal Joseph Parecattil
3rd July, 1976

CMI BISHOPS

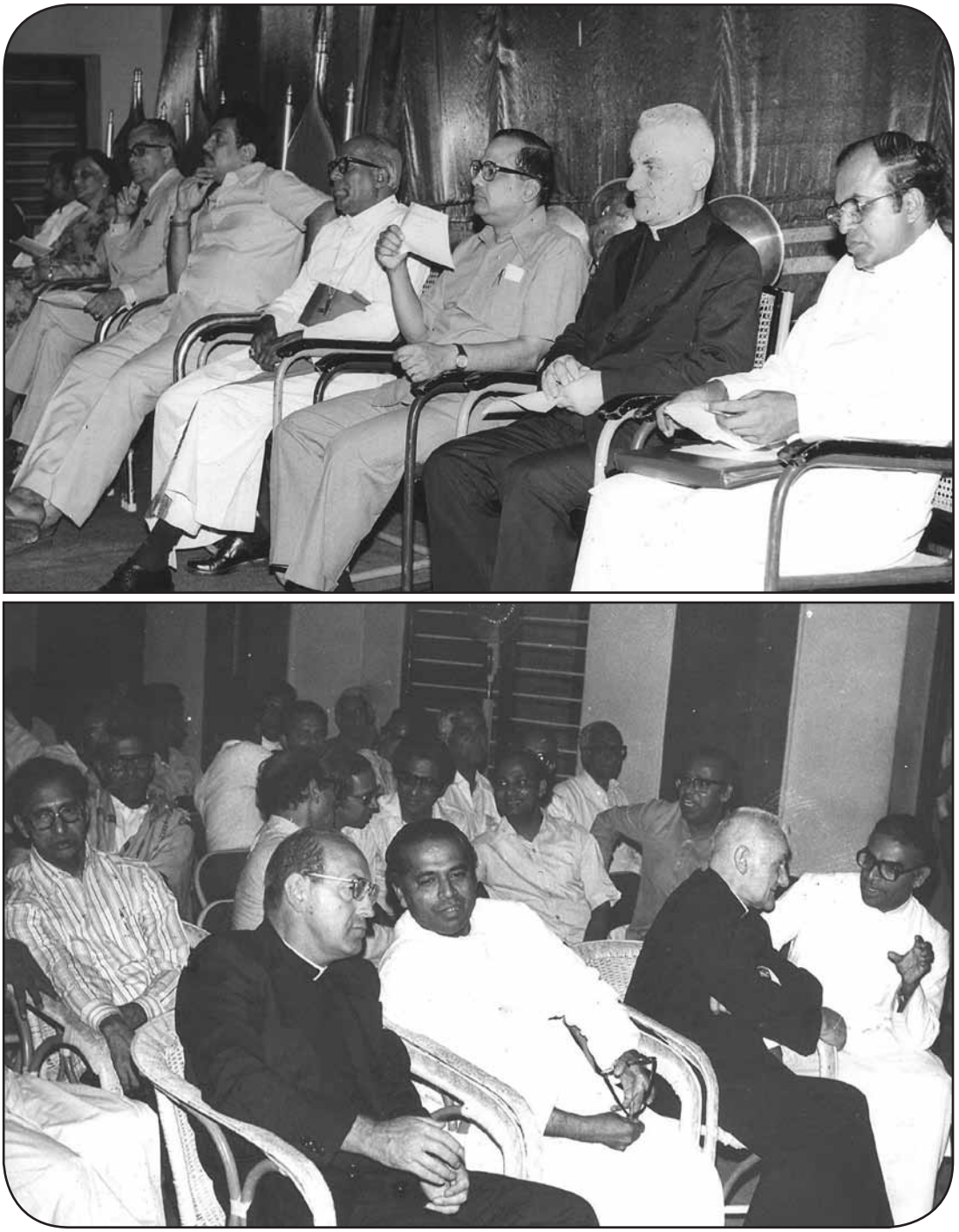


Reception to New CMI Bishops in Dharmaram





Silver Jubilee Celebration of Dharmaram College
4th July 1982



Dharmaram Silver Jubilee Gathering (1982)



Dharmaram Vidya Kshetram, Administrative Centre



Faculty of Philosophy



Faculty of Theology



DVK Research Centre



DVK Central Library





Silver Jubilee Gathering (1982)



Kuriakose Elias Chavara Study House (KECSH) started in 2014



DVK Cafeteria



Adhyayana House for the Sacholastic Sisters, DVK

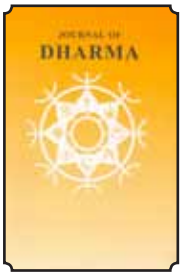


St Chavara (Teacher) Grotto



Chavara Bhavan, Dharmaram, DVK

DHARMARAM ACADEMIC JOURNALS



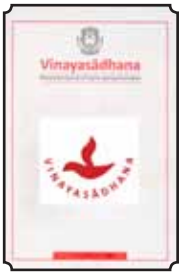
JOURNAL OF DHARMA

This Dharmaram Quarterly Journal of Religions and Philosophies was founded in 1975. *Journal of Dharma* is an earnest attempt on the part of DVK to bring together scholars from all over the world and from across diverse cultures and traditions to seriously deliberate upon issues pertaining to religions and philosophies. Apart from serving as a forum for the exchange of ideas and experiences regarding approaches and methods towards religious and philosophical quests of humanity, this quarterly journal encourages research in interreligious studies and dialogue.



ASIAN HORIZONS

Asia, with its wider horizon, has a noble vision to offer to the world towards its integral growth and interdependent development in the third millennium. The world is looking to Asia for enlightenment and harmony of life. *Asian Horizons* is a forum for genuine investigation of and reflection on the *Jesudharma* in the Asian context marked by economic poverty, cultural diversity, and religious plurality, in order to discern the way towards the glory of God and to the flourishing of humanity on earth.



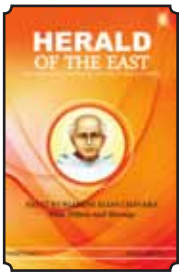
VINAYASADHANA

On the basis of advancements and breakthroughs in various fields of human knowledge, the periodical updating of the methods of formation in seminaries and religious institutes became *sine qua non*. Opening new vistas, this biannual publication is an essential reading for those in the field of formation. For the emergence of mature and integrated priests and religious, *Vinayasādhana* opens a forum for genuine investigation on the formation in Christian seminaries and other houses of formation, in view of facilitating the emergence of fully human and fully alive persons, capable of living the Kingdom values for the glory of God.



IUSTITIA

Iustitia contributes, enhances, and deepens the knowledge of ecclesiastical laws in the Codes of Canon Law, especially the CCEO, and the Particular Laws of various Churches *sui iuris*. It makes accessible to scholars and experts, as well as to the wider public and the practitioners of canon law, the relevant theoretical research output and practical administrational guidance. Promotion of quality scientific research and comparative studies between CIC and CCEO, between Church laws and civil laws also come within the scope of this journal. The journal sheds light on current documents of the Church, both universal and Churches *sui iuris*.

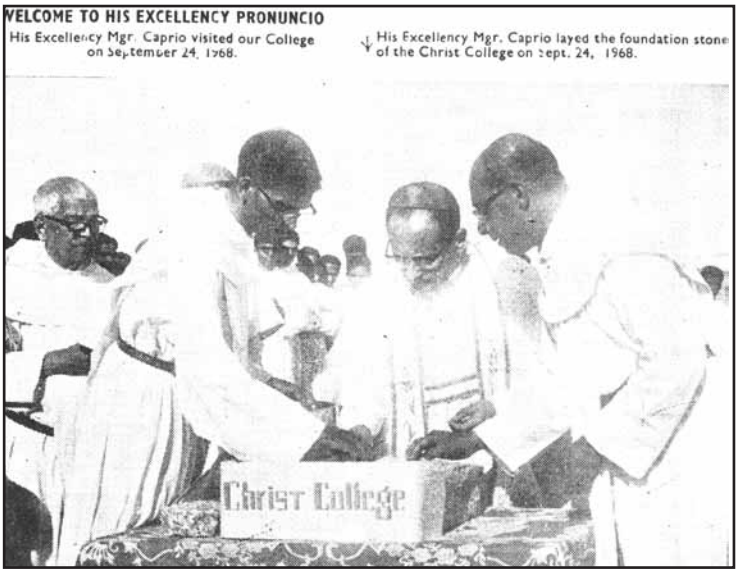


HERALD OF THE EAST

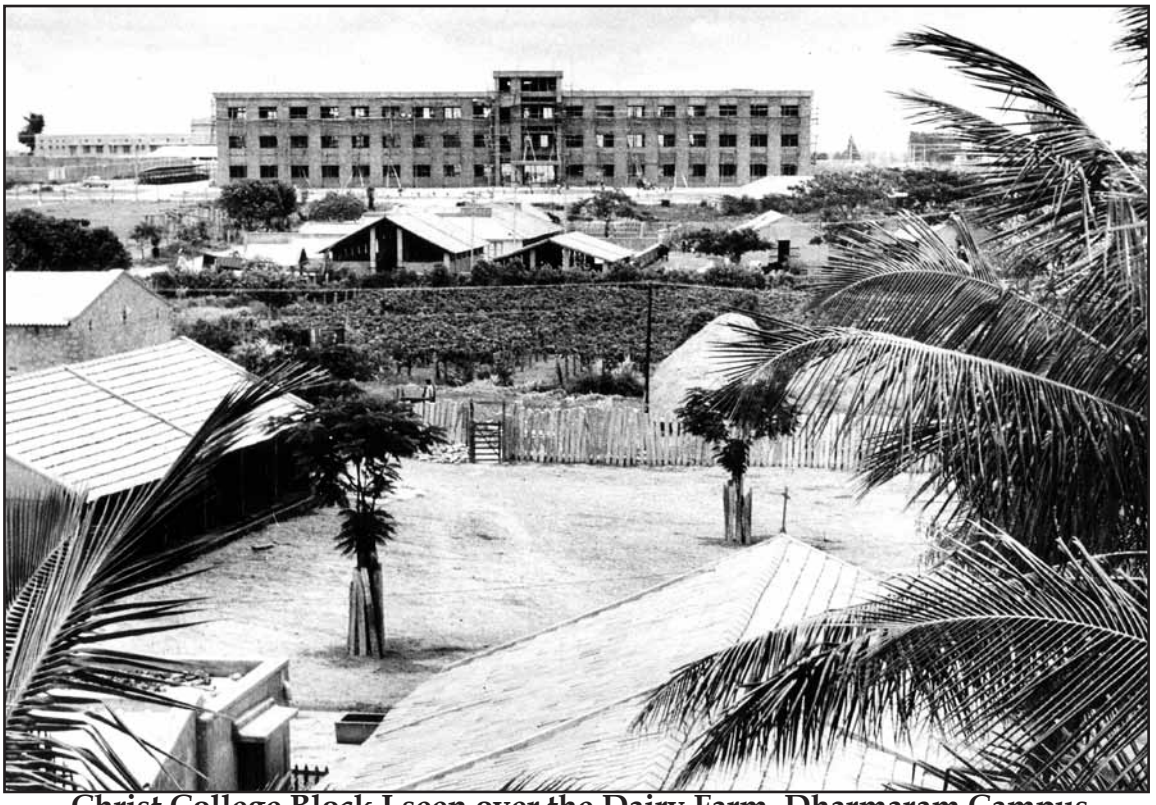
Herald of the East is a biannual journal to promote multifaceted studies and research on the life, vision, mission, and contributions of St. Kuriakose Elias Chavara, one of the founders of the CMI Congregation, the first indigenous religious congregation in India. He was a man of transformative vision and determined action to transform the Christian community, and the society at large, in the nineteenth century Kerala. His contributions in the area of ecclesiastical and public education, beginning of a seminary attached to the monastery and schools attached to Christian worship places were path-breaking. CMI Congregation started publishing *Herald of the East* in 1991, which was later handed over to DVK in 2014.



BLESSING OF THE FOUNDATION STONE
OF CHRIST COLLEGE
BY MOST. REV. DR. JOSEPH CAPRIO.
PRONUNCIO TO INDIA.



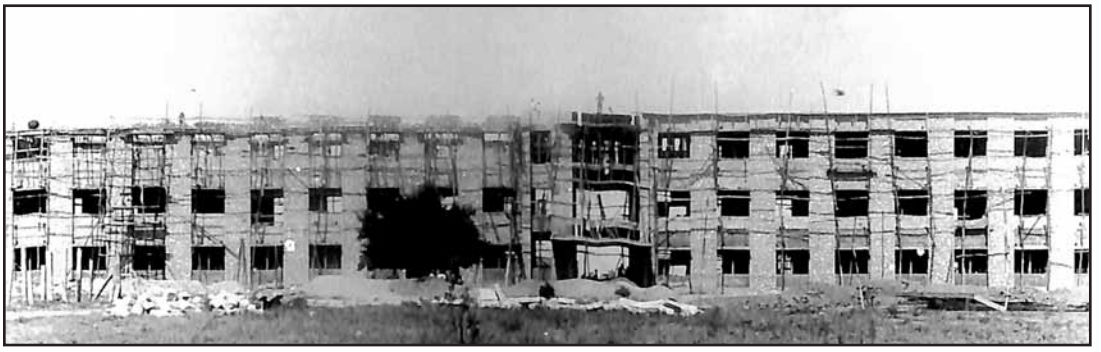
Christ College
Blessing of the Foundation Stone (24-09-1968)
By Most Rev. Dr. Joseph Caprio (Pronuncio)



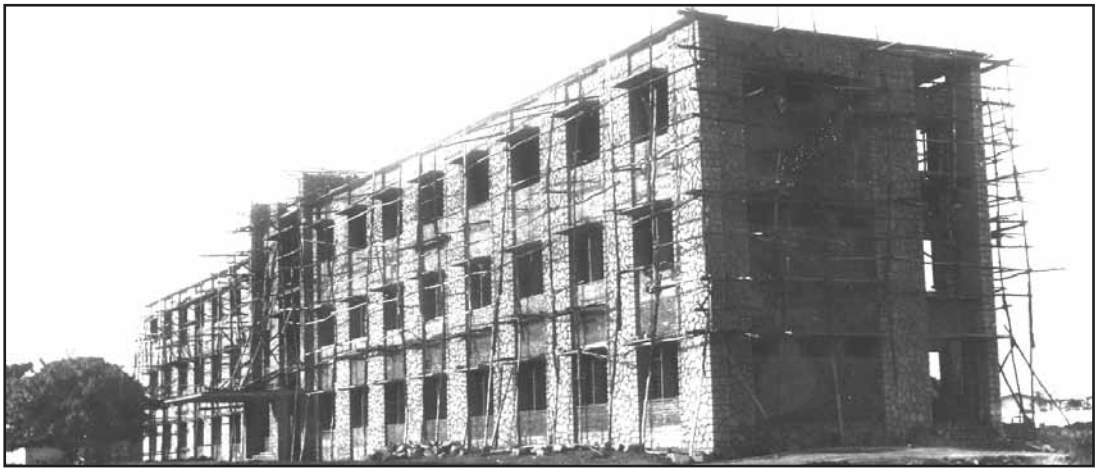
Christ College Block I seen over the Dairy Farm, Dharmaram Campus



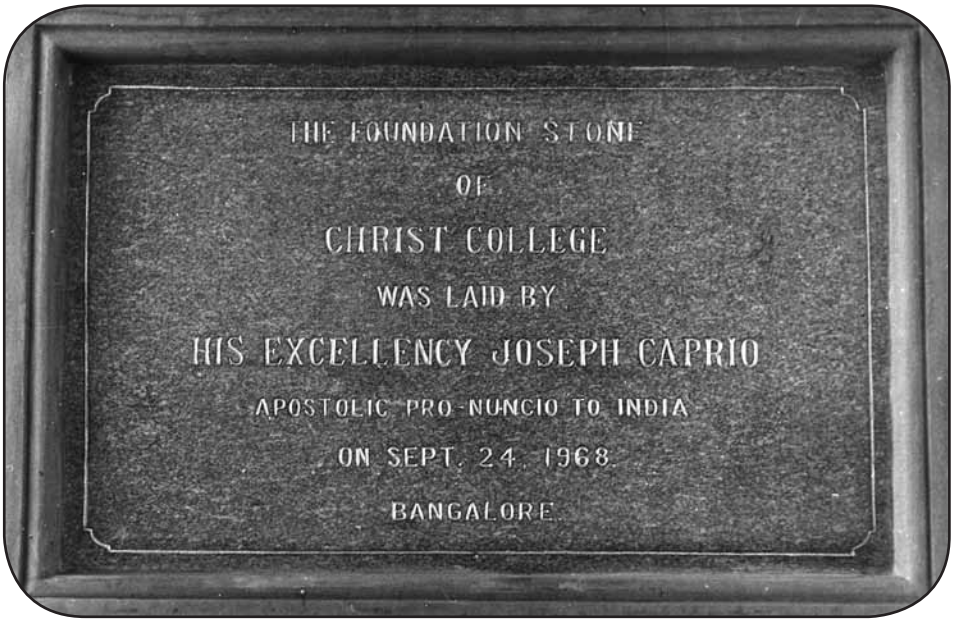
Preparation for Laying the Foundation Stone of Christ College



Christ College Block I under Construction



Christ College Block I under Construction





Blessing and Inauguration of Christ College



Christ College Block I



Christ College Block II



Christ College Block II, Inside View



Auditorium Block, Christ University



Central Block, Christ University



Auditorium, Christ University



Kengeri Campus, Christ University



Bannerghatta Campus, Christ University



Christ Institute of Management, Ghaziabad



Christ University Choir, Main Campus



Christ Institute of Management, Lavasa, Pune



Christ PU College Residential, Kengeri



Christ Junior College, Main Campus



Aerial View: Christ Deemed to be University Campus
Bengaluru
(2019)



Christha Vidyalaya (Kannada Medium School)



Christ ICSE School



Christ School, State Syllabus



Christ Kindergarten



Christ Special School



Christ School, Kindergarten Building



Christ School, ICSE



Christ School, Dance Group



Christ School at St. Mary's Farm under Construction



Christ School, St. Mary's Kengeri, Bengaluru



Christ School, St. Mary's Kengeri, Bengaluru

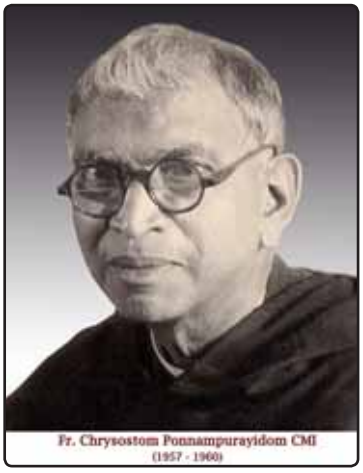


St. Mary's Bhavan, St. Mary's Farm, Kengeri, Bengaluru

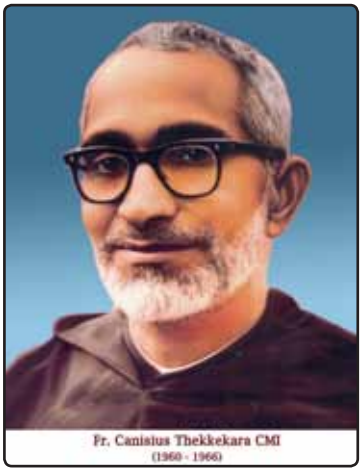


St. Mary's Bhavan, St. Mary's Farm, Kengeri

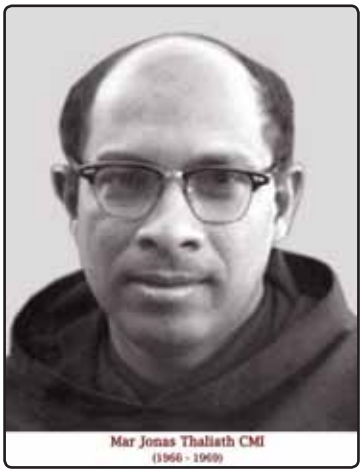
RECTORS OF DHARMARAM COLLEGE: 1957-1990



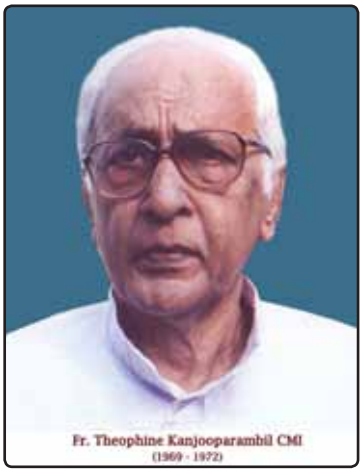
Fr. Chrysostom Ponnampurayidom CMI
(1957 - 1960)



Fr. Canisius Thekkekara CMI
(1960 - 1966)



Mar Jonas Thaliath CMI
(1966 - 1969)



Fr. Theophine Kanjooparambil CMI
(1969 - 1972)



Fr. John Britto Chethimattam CMI
(1972 - 1975)



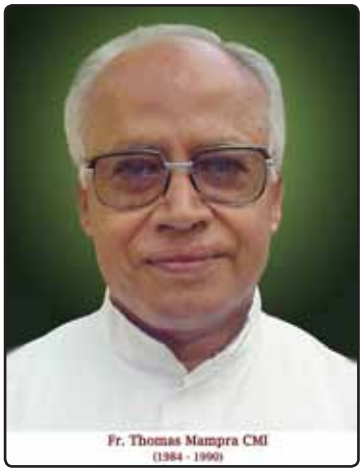
Fr. Mathias Mundadan CMI
(1975 - 1978)



Fr. Eustace Thottan CMI
(1978 - 1981)



Fr. Justin Koipuram CMI
(1981 - 1984)

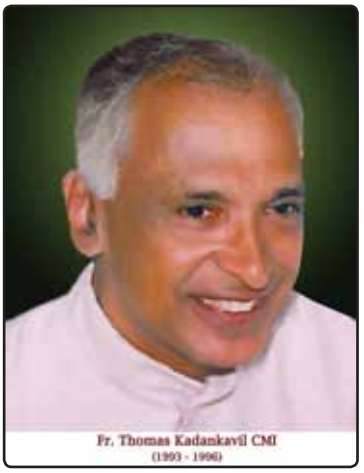


Fr. Thomas Mampra CMI
(1984 - 1990)

RECTORS OF DHARMARAM COLLEGE: 1990-2020



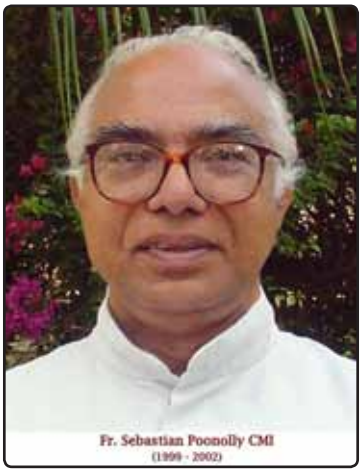
Mar Emmanuel Pothanamuzhy CMI
(1990 - 1993)



Fr. Thomas Kadankavil CMI
(1993 - 1996)



Fr. Domitian Manickathan CMI
(1996 - 1999)



Fr. Sebastian Poonolly CMI
(1999 - 2002)



Fr. James Narithookil CMI
(2002 - 2008)



Fr. Augustine Thottakara CMI
(2008-2011)

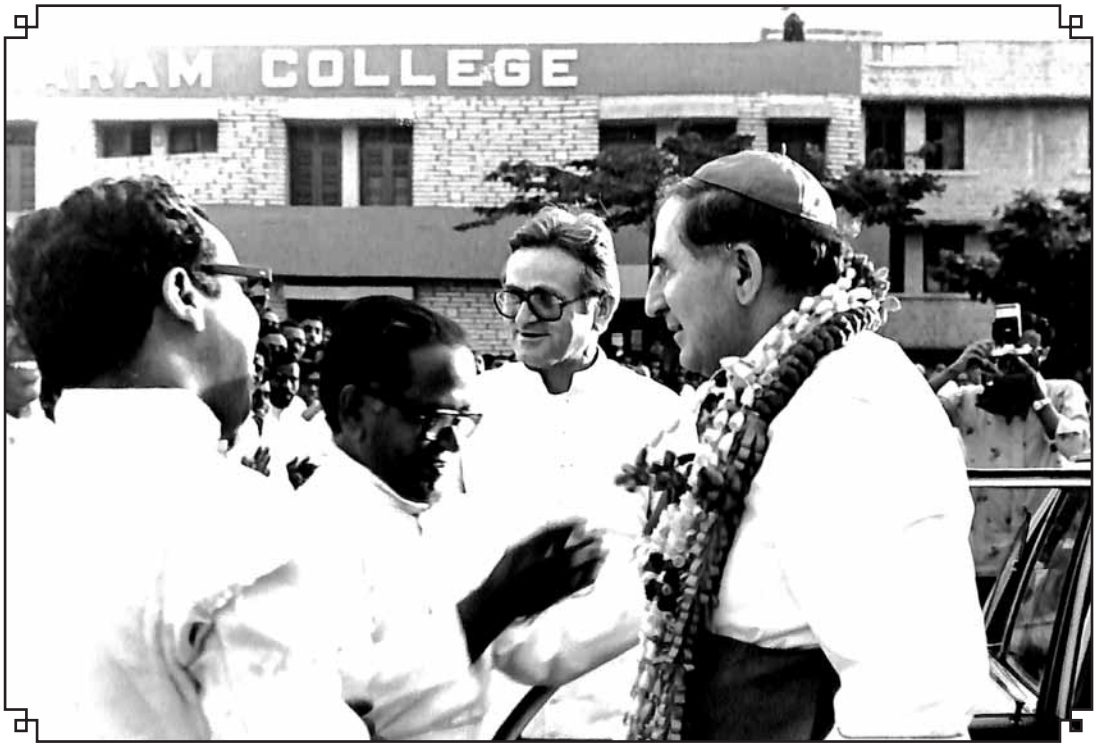


Fr. Thomas Aykara CMI
(2011-2017)

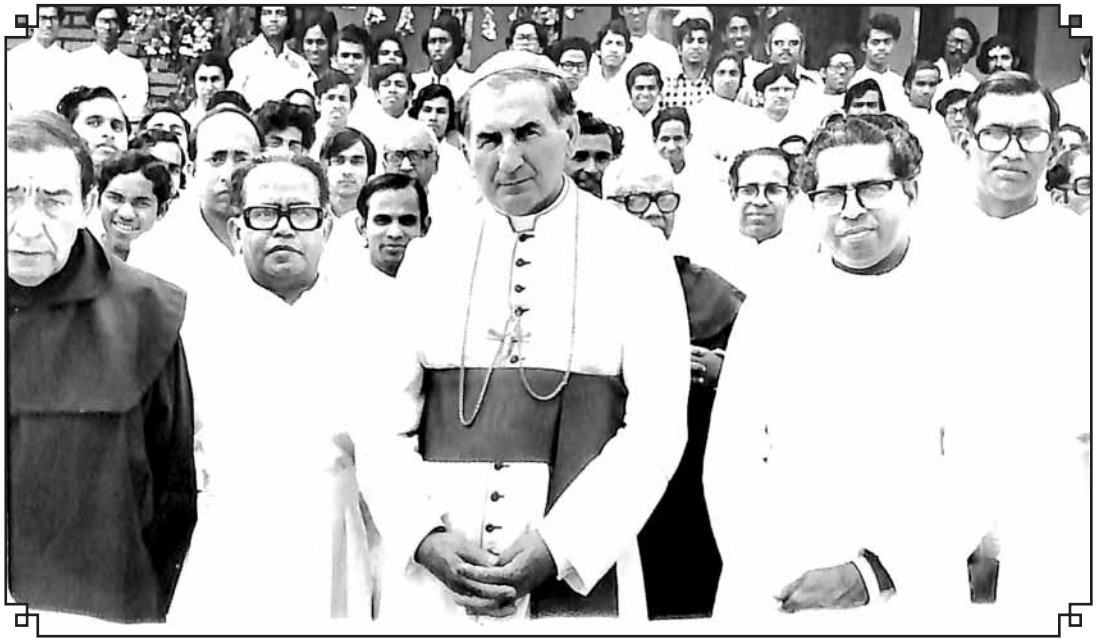


Fr. George Edayadiyil CMI
(2017-)

PART THREE
EVANGELIZATIONAL AND PASTORAL OUTREACH OF DHARMARAM



Visit of Cardinal Wladyslaw Rubin (Cong. Oriental Churches, Rome)



Visit of Cardinal Wladyslaw Rubin (10-01-1981)



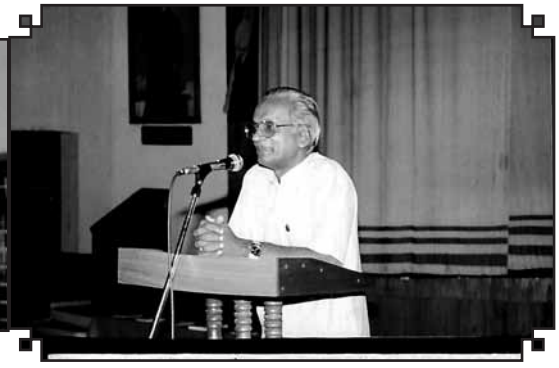
Film Actor Innocent at Dharmaram



Visit of famous Novelist Shri Thakzhi Sivashankara Pillai



Prof. Sukumar Azhikode Addressing Dharmaram Community



Prof. Mathew Ulakamthara in Dharmaram Community



Jubilee Celebration of Fr. Benjamin Kottooran (1987)



Funeral of Fr. Mathew Bassus Manjakunnel (20-07-1999)

All India Concluding Celebration of Yesu Krist Jayanti 2000 at Dharmaram Campus (Dharmaram Play Ground) 20th September, 2000



Yesu Krist Jayanti 2000
National Celebration in Dharmaram College



Yesu Krist Jayanti 2000
Concluding National Celebration in Dharmaram College



Bishop Emmanuel Pothanamuzhy with Dharmaram Staff



Archbishop Abraham Kattumana at DVK



Archbishop Joseph Powathil Addresses Dharmaram Community





Inauguration of Golden Jubilee of Dharmaram College (2007)



Golden Jubilee National Seminar (2007)
'Formation through Intergral Education'



National Seminar (2007)
'Formation Through Integral Education'



Inauguration of Golden Jubilee Exhibition (2007) by CMI Bishops

Dharmaram College Golden Jubilee Celebrations 1957-2007








Golden Jubilee Alumni Gathering



Golden Jubilee Concluding Celebrations (28-10-2007)
His Beatitude Mar Varkey Card. Vithayathil Presiding Over









Golden Jubilee Concluding Celebrations





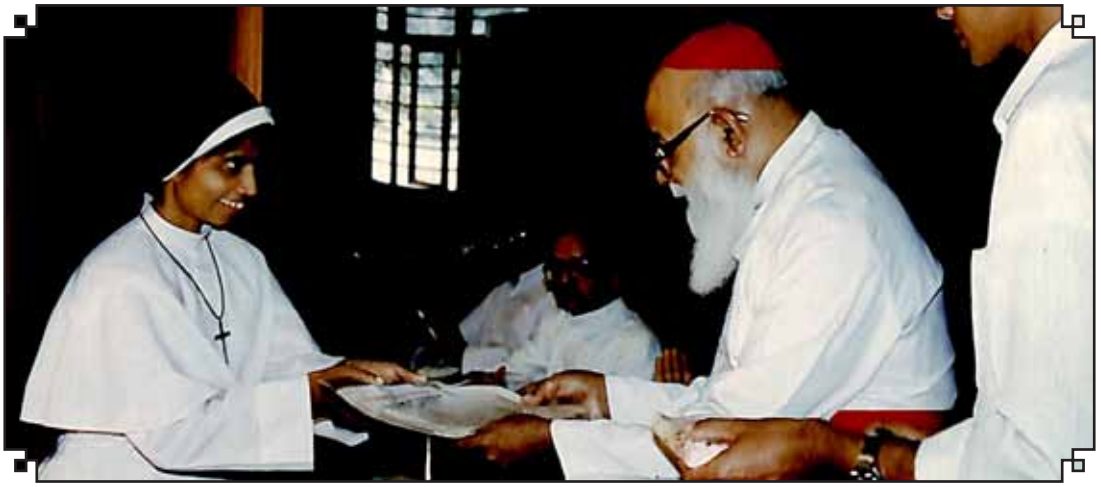
Rector's Day Drama



Rector's Day Drama



Other Programmes of Rector's Day



His Beatitude Mar Antony Card. Padiyara, Major Archbishop, Syro-Malabar Church in DVK



His Beatitude Mar Varkey Card. Vithayathil, Major Archbishop, Syro-Malabar Church in DVK



His Beatitude Mar George Card. Alencherry, Major Archbishop, Syro-Malabar Church in DVK



Bishop Mar. Jonas Thaliath Addresses Dharmaram Community



Cardinal Joseph Parecattil at Dharmaram



Catechism Students of St. Thomas in Dharmaram College with Fr. Jose Frank CMI, Parish Priest



First St. Thomas Parish Council with Father Job Myladiyil CMI



St. Thomas Parish Church Under Construction



St Thomas Parish Church (1998)



St. Thomas Parish Church, Dharmaram (2017)



Renovated Sanctuary of St. Thomas Consecrated by Mar George Card. Alencherry



St. Sebastian's Church, Anepalya



St. Sebastian's Church, Anepalya (Inside)



St. Mary's Parish Church Bommanahalli, Consecrated on 4th July 2004 by His Beatitude Mar Varkey Card. Vithayathil



Renovated St. Mary's Church, Bommanahalli







St. Kuriakose Elias Chavara Church, Ejipura



Holy Family Church, Hongasandra



St. Sebastian's Chapel, Military, Bengaluru



St Jude Church, Udayanagar



St Alphonsa Church, KH Double Road



Rev Dr. Mathew Koikara, CMI
Vicar General of Mandya Diocese



Mary Matha Church, Koramangala



St Francis Assisi Church, Lingarajapuram



Consecration of Mar Antony Kariyil CMI on 18 October 2015





Consecration of Mar Antony Kariyil CMI on 18 October 2015

PART FOUR
LIFE, GROWTH AND FLOWERING OF ECCLESIASTICAL EDUCATION



'Revisiting Vatican II 50 Years of Renewal'
Main Celebrant: Zenon Cardinal Grocholewski, Cong. Catholic Education



'Revisiting Vatican II 50 Years of Renewal'
International Conference (31 Jan. - 3 Feb., 2013)



Zenon Card. Grocholewski, Prefect, Congregation for Catholic Education, Inaugurates the International Conference (31-01-2013)



Cardinal Oswald Gracias at the Seminar Revisiting Vatican II 50 Years of Renewal



His Beatitude Mar George Alencherry, Cardinal Zenon Grocholewski and Archbishop Bernard Moras



Dharmaram Diamond Jubilee Seminar, 'Human Formation in Major Seminaries'
February, 10-13, 2017



Diamond Jubilee Seminar, 'Human Formation in Major Seminaries'
BJTM Hall, Dharmaram College



Diamond Jubilee Seminar, 'Human Formation in Major Seminaries' Sessions in the Gallery Hall, Dharmaram College (February, 10-13, 2017)



Diamond Jubilee Seminar, 'Human Formation in Major Seminaries' Sessions in the Gallery Hall, Dharmaram College (February, 10-13, 2017)



Risen Lord and St. Thomas, the Sculpture facing Dharmaram Chapel



Marian Grotto at Dharmaram College



The Guru of Dharmaram at the Centre of the Dharma Chakra of Dharmaram



The Front View of Dharmaram College with St. Chavara Shrine



Darsana Chapel at Wardha, Maharastra



Inside View of Darsana Chapel at Wardha



Blessed Virgin Mary at Wardha



The Community at Darsana Philosophate, Wardha (2018)



Samanvaya Theology College , Bhopal



Chapel, Samanvaya Theology College , Bhopal



Samanvaya Theology College, Kolchoor, Jagdalpur



Chapel, Samanvaya Theology College, Kolchoor, Jagdalpur



Inside View of Chapel, Samanvaya Theology College, Kolchoor



Samanvaya Theology College, Rishikesh



Chapel, Samanvaya College, Rishikesh



Samanvaya Theology College, Rishikesh



Panoramic View of Samanvaya Theology College, Rishikesh

PART FIVE
DHARMARAM AND PIONEERING MISSIONS



Pastor Herbert Kringe, Paderborn, Germany
A Life-long Benefactor of Dharmaram College
Called to Eternal Reward on 1st September, 2005
Benefactor's Day at Dharmaram is on 1st September

Dharmaram Association for Social Service (DASS) and its Activities







Social Assistance around Dharmaram Campus



ASVAS and its Activities



Serving Daily Free Mid-day Meal to around 350 Poor People



ASVAS Providing Warm Clothes to the Poor

TAKING POSSESSION OF DEVADAN FARM





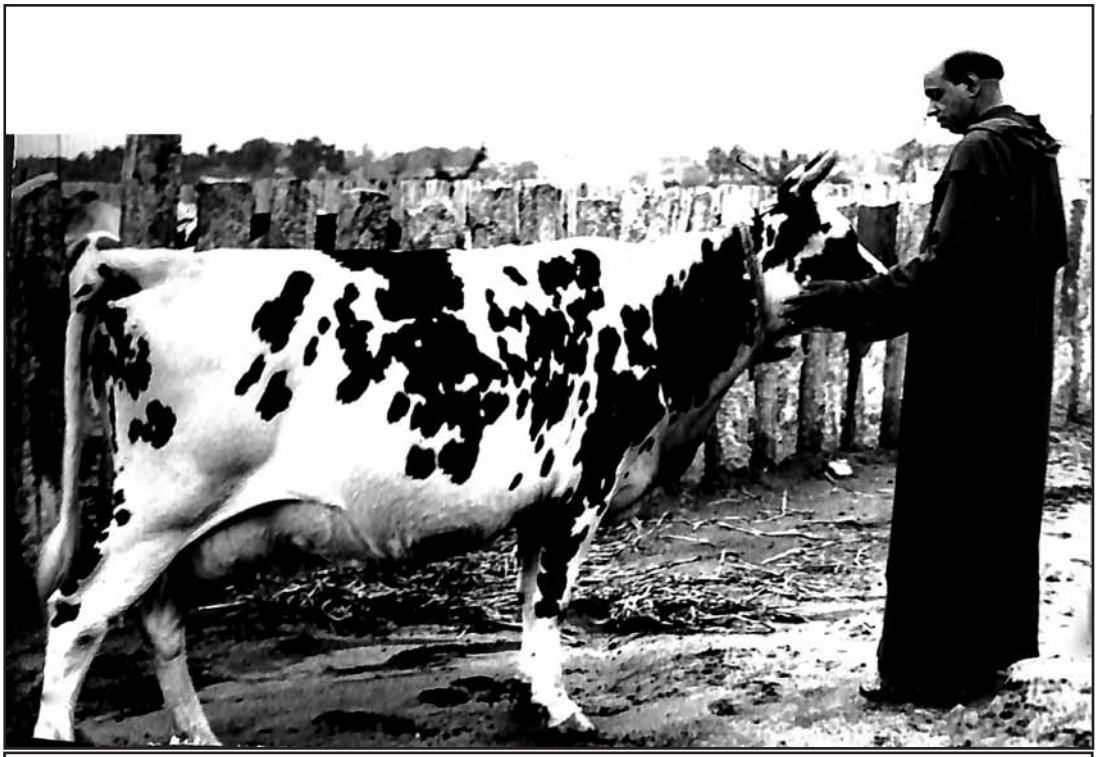
Dharmaram Farm under the Visionary Leadership of Fr. Jonas Thaliath



Dharmaram Farm under the Visionary Leadership of Fr. Jonas Thaliath

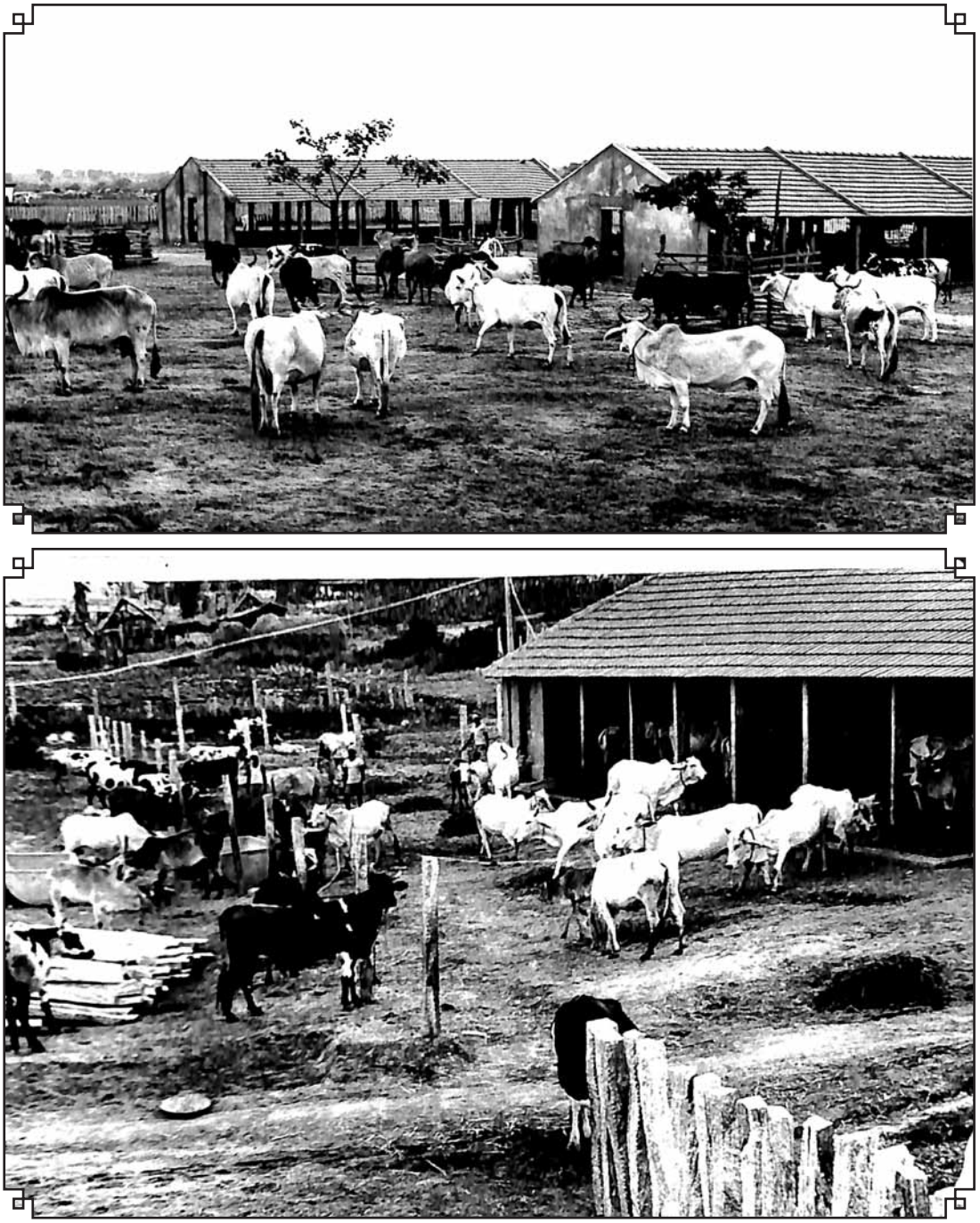


Dharmaram Farm under the Visionary Leadership of Fr. Jonas Thaliath





Mixed Breed from USA



Dharmaram Farm in the Initial Stage



St Mary's Farm, Kengeri







St. Mary's Farm, Kengeri (Fr. George Nellikunnel CMI, Director)

PART SIX
THE CLOUD OF WITNESSING VOICES OF THE ALUMNI
Ordination Batches from 1957-2019



Ordained Priests



Alapatt Primus

Cheruparampil John Gallus

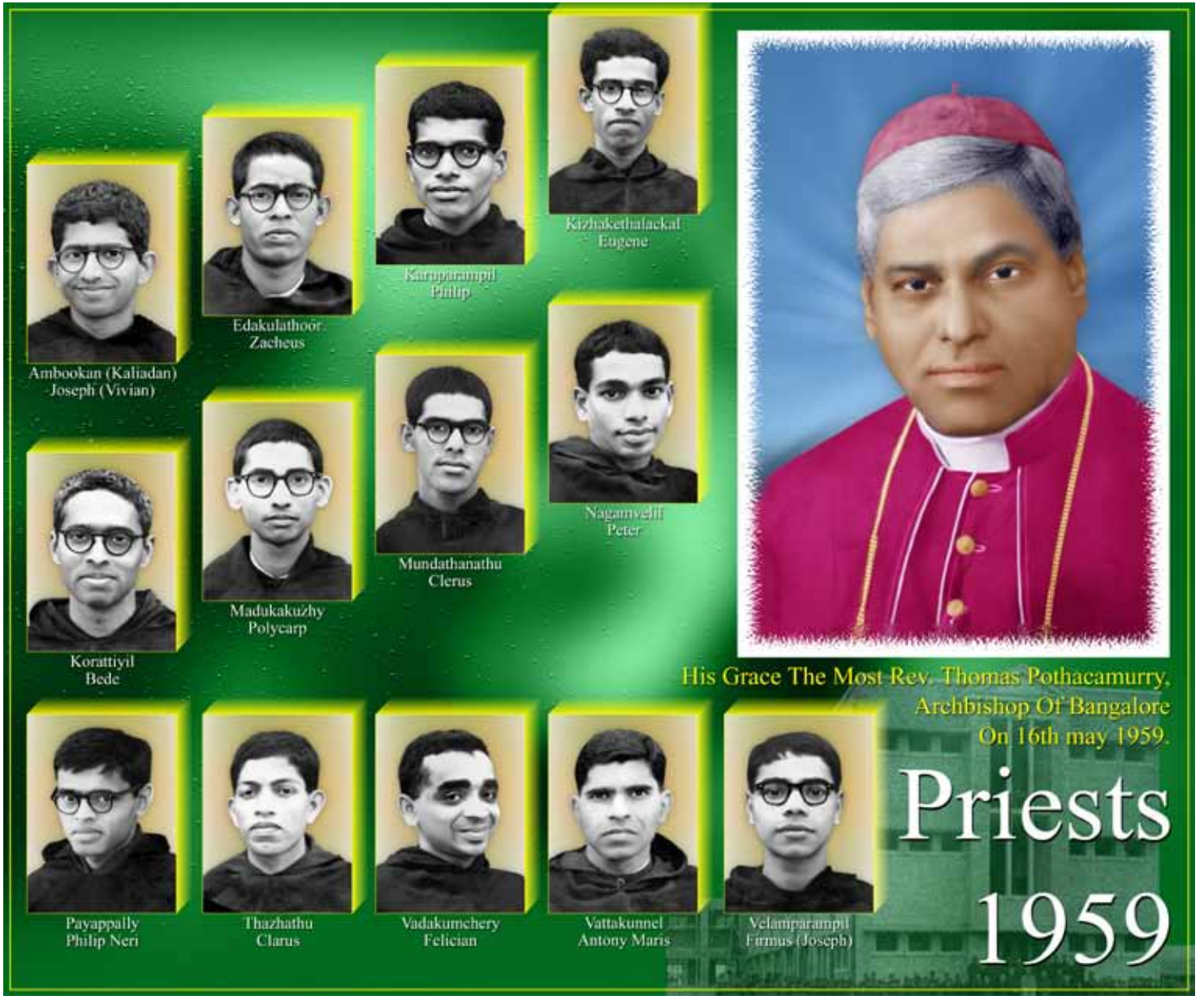


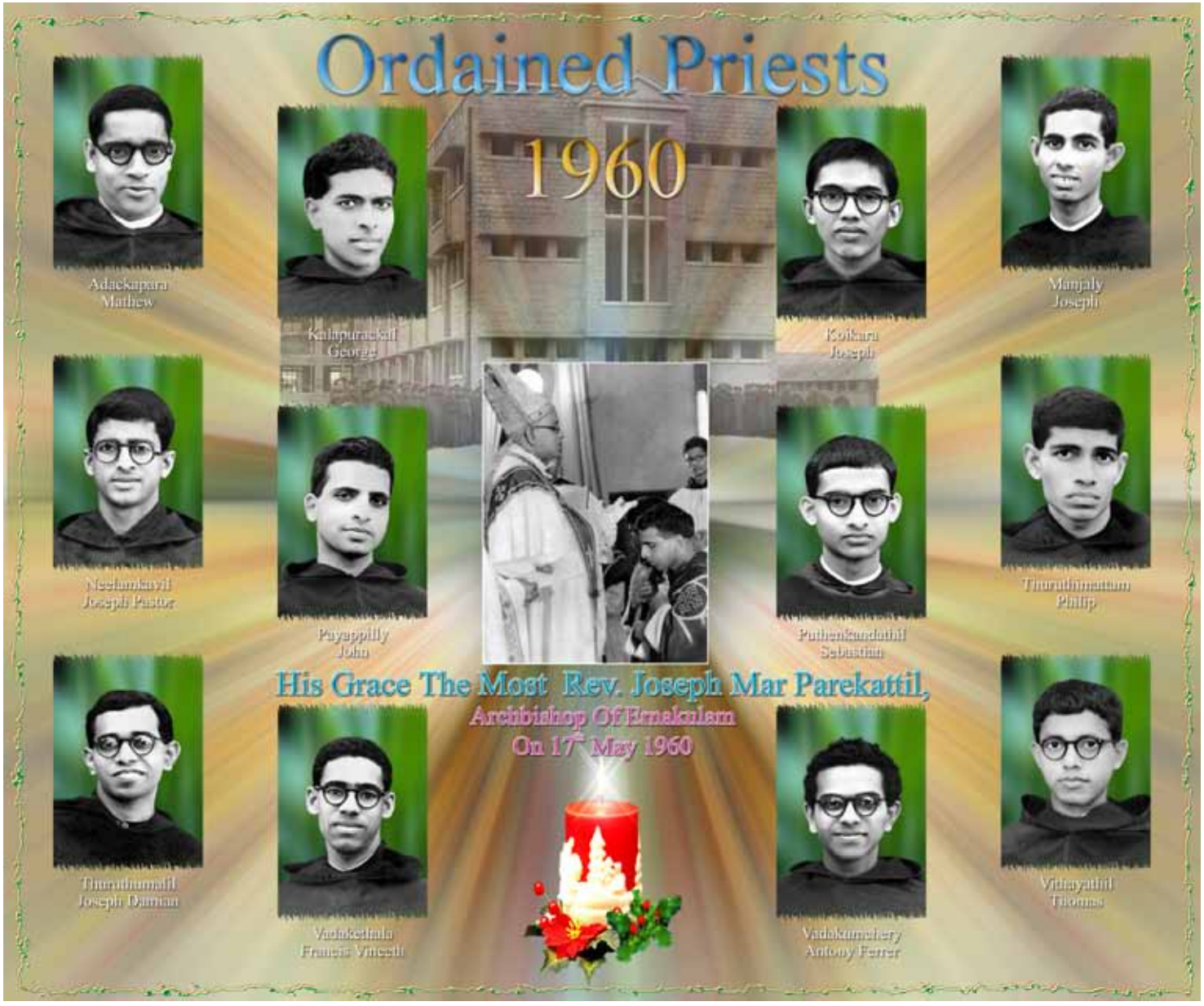


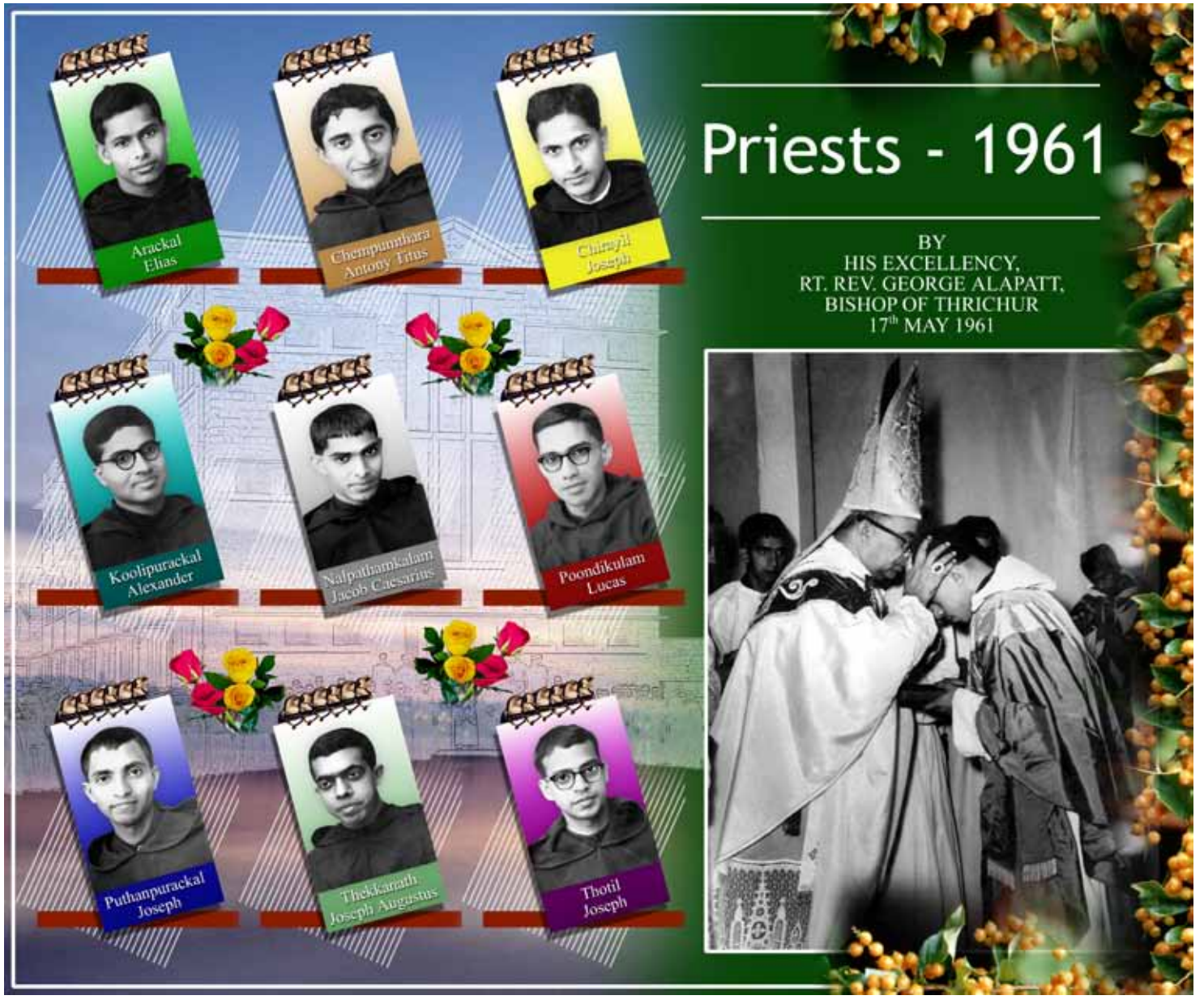
Lachamthara Athanasius

1958

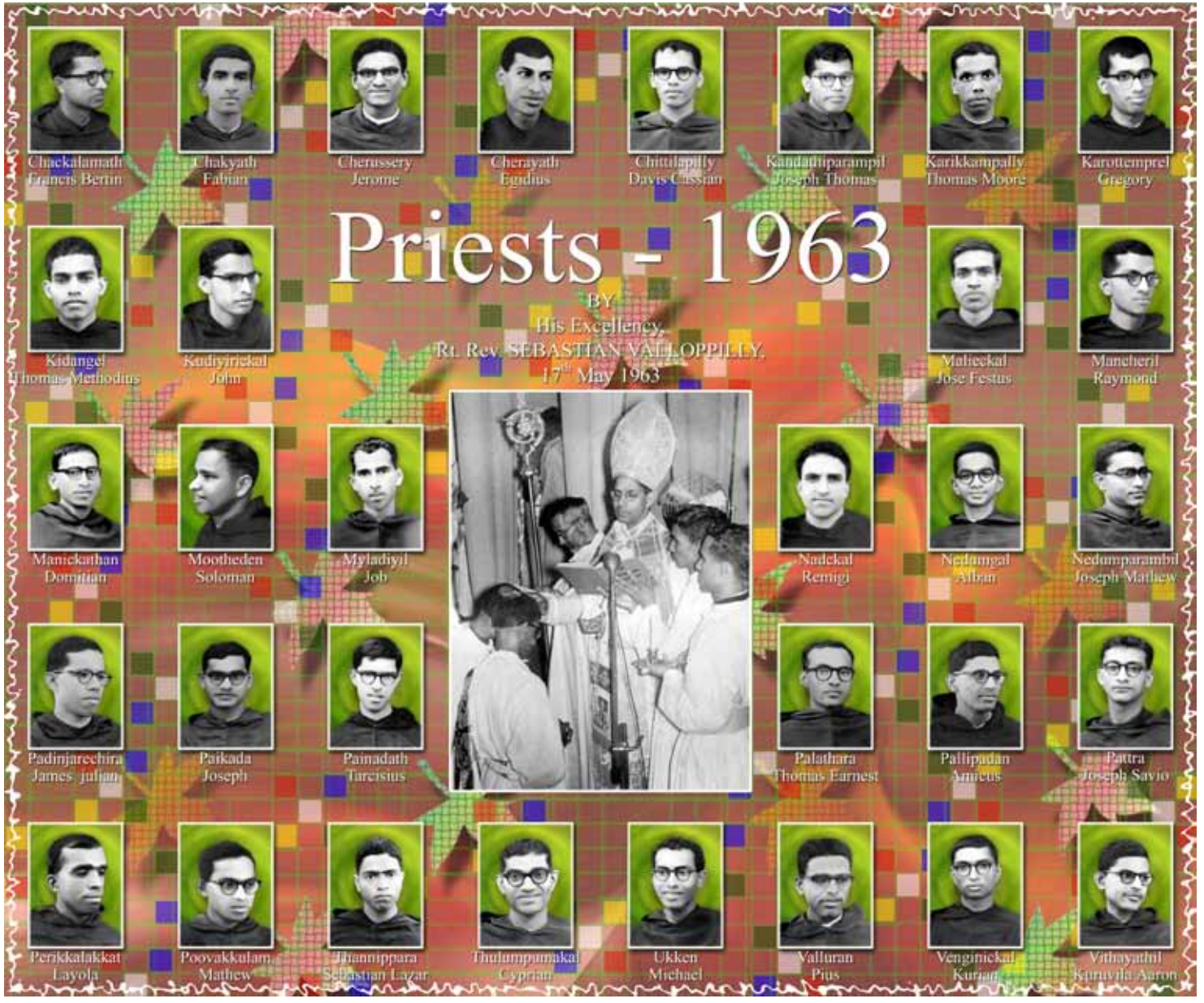
His Grace The Most Rev. Thomas Pothacamurry,
Archbishop Of Bangalore
On 15th May 1958.


Kizhakethalackal
Eugene
Karuparampil
Philip
Edakulathoor
Zacheus
Ambookan (Kaliadan)
Joseph (Vivian)
Nagamvelil
Peter
Mundathanathu
Clerus
Madukakuzhy
Polycarp
Korattiyil
Bede
His Grace The Most Rev. Thomas Pothacamurry,
Archbishop Of Bangalore
On 16th may 1959.
Priests
1959
Payappally
Philip Neri
Thazhathu
Clarus
Vadakumchery
Felician
Vattakunnel
Antony Maris
Velamparampil
Firmus (Joseph)

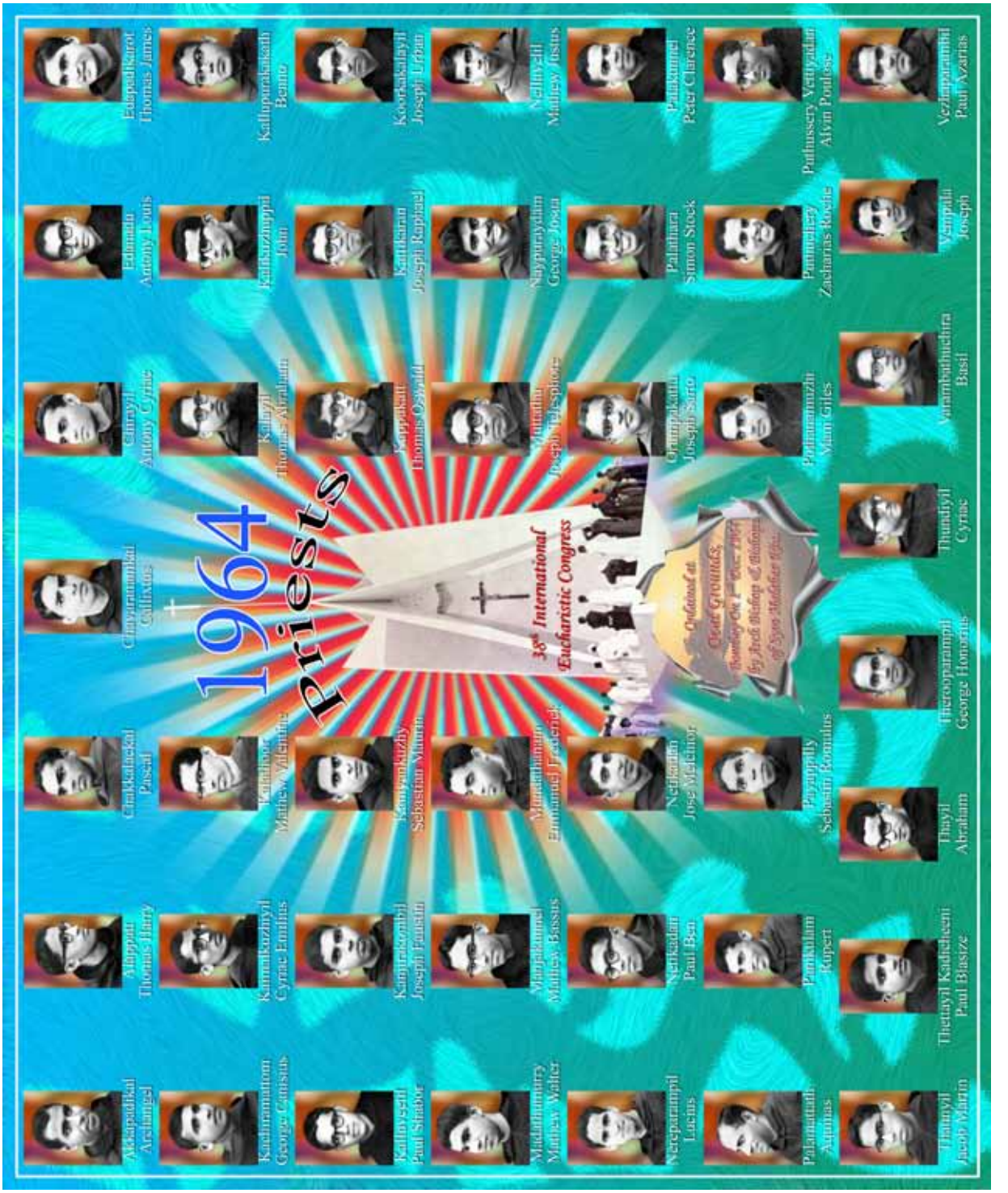

Ordained Priests
1960
Adackapara
Mathew
Kaitapurackal
George
Koikara
Joseph
Manjaly
Joseph
Neelankavil
Joseph Pastor
Puyappilly
John
Puthenkandathil
Sebastian
Thuruthimattam
Philip
His Grace The Most Rev. Joseph Mar Parekattil,
Archbishop Of Ernakulam
On 17th May 1960
Thuruthummalil
Joseph Damian
Vadakedath
Francis Vincent
Vadakumchery
Antony Ferrer
Vithayathil
Thomas

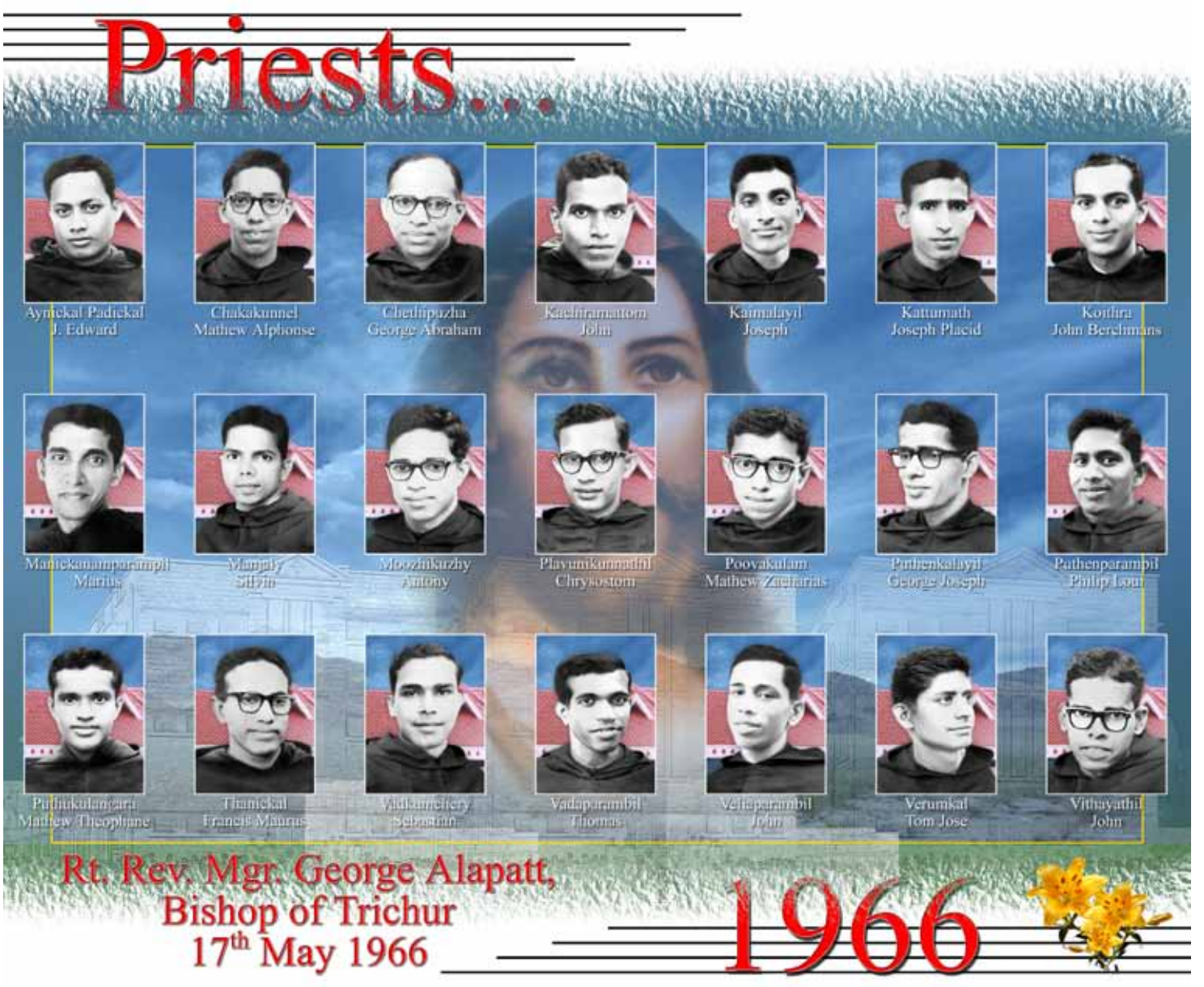

Priests - 1961
BY
HIS EXCELLENCY,
RT. REV. GEORGE ALAPATT,
BISHOP OF THRICHUR
17th MAY 1961
Arackal
Elias
Chempumthara
Antony Titus
Chiravil
Joseph
Koolipurackal
Alexander
Nalpathamkalam
Jacob Caesarius
Poondikulam
Lucas
Puthanpurackal
Joseph
Thekkanath
Joseph Augustus
Thotil
Joseph

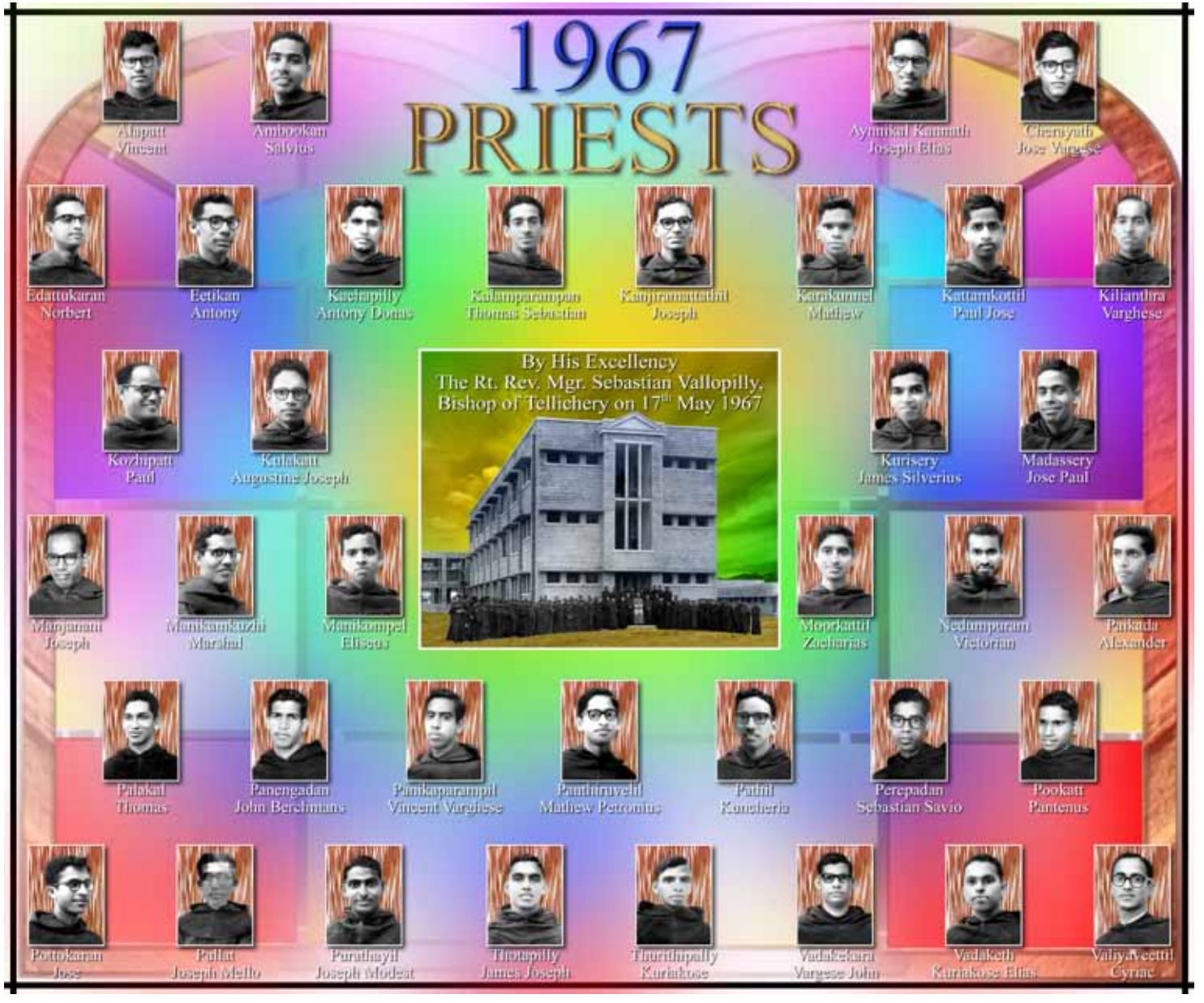

Aranjanyil
E. William
Chakalamattam
J. Aureus
Inchody
Raphael
Kaipuzhayakkil
Patrick
Kalariekal
Mathew
Kanichayi
Cyriac Elias
Kanjyamparampil
P. Alfred
Kazhunnadiyil
T. Timothy
Kizhakudan
Eusebius
Kolloor
T. Berthold
Koyipuram
Justin
Muckoeheril
Kurian Gervase
Nirakaparampil
J. Hyacinth
Neelyarn
Cami Joseph
Padinjarekara
J. Simon
Padinjarekanjirathinkal
Alphonse
1962
Priests
By His Excellency,
Rt.Rev. Sebastian Vayalil,
Bishop of Palai
17th May 1962
Palathinkal
T. Prakash
Pathikal
Ludovic
Pattassery
J. Romeo
Pazhayakari
Philip
Porathur
Oswin
Pothalil
Varghese
Pullenkavumkal
Thomas
Pulluparampil
G. Arsenius
Puzhakara
Joachim
Thekkethala
J. Pancrase
Thevalassery
Gerard
Thiruthalil
Aloysius
Thoekanat
A. Innocent
Thottakara
Daniel
Thottan
Paul
Thundiyil
Z. Pontian
Vempala
Thomas


Priests - 1963
BY
His Excellency,
Rt. Rev. SEBASTIAN VALLOPPILLY.
17th May 1963
Chackalamadh Francis Bertin
Chakyath Fabian
Cherussery Jerome
Cherayath Egidius
Chittilapilly Davis Cassian
Kandadiparampil Joseph Thomas
Karikkampally Thomas Moore
Karottemprel Gregory
Kidangel Thomas Methodius
Kudiyirickal John
Maheckal Jose Festus
Mancheril Raymond
Manickathan Domitian
Mootheden Soloman
Myladiyil Job
Nadekal Remigi
Nedumpal Alban
Nedumparambil Joseph Mathew
Padinjarechira James Julian
Paikada Joseph
Painadath Tarcisius
Palathara Thomas Earnest
Pallipadan Amicus
Pattra Joseph Savio
Perikkalakkat Layola
Poovakkulam Mathew
Thannippara Sebastian Lazar
Thulamparmakal Cyprian
Ukken Michael
Valluran Pius
Venganickal Kurian
Vithayathil Kuruvila Aaron

Priests
1964
Bp. Mathew Pothanamuzhy
of Kothamangalam. (17th May 1964)


1964
Priests
38th International Eucharistic Congress
Ordained at Qurbana Grounds
Sunday, Dec 1st, 1964
By Most Rev. Mar Ivanios
Metropolitan of Trivandrum
Akkapattil Archangel
Alappatt Thomas Harry
Kadamattom George Constantine
Kallivayalil Paul Shalom
Maladimmury Mathew Walter
Neroparampil Lucius
Palamattath Antonias
Thattayil Jacob Martin
Cheriyanmakkil Cyriac
Chakkalackal Pascal
Kannankuzhiyil Cyriac Emilius
Kanjirakombil Joseph Faustin
Manjakunnel Mathew Bassus
Nenkadan Paul Ben
Pankulam Rupert
Thettayil Kadicheeni Paul Blasize
Chiryankimkal Gallixtus
Kalathoor Mathew Valentine
Kaniyankuzhy Sebastian Mannin
Mundanthanam Emmanuel Frederick
Nedumkandam Jose Melchior
Thayil Abraham
Cherooparampil George Honorius
Chirayil Antony Cyriac
Kalayil Thomas Abraham
Kappalkatt Thomas Oswald
Mulanthu Joseph Telesphore
Orampakattu Joseph Xavier
Pottanamuzhi Mani Giles
Pulimattathil Sylvester
Thundiyil Cyriac
Edamala Antony Louis
Kaidamzhuppil John
Kattikaran Joseph Raphael
Nayparaydam George Joseph
Palathara Simon Stock
Panamthery Zacharias Roche
Vanambuthuchira Basil
Edapadikarot Thomas James
Kallupurakkath Benito
Koorkalayil Joseph Urban
Nellimyalil Mathew Justus
Pattukunnel Peter Clarence
Puthussery Vettiyadan Alvin Poulose
Vempully Joseph
Vezhapparambil Paul Azarias


Priests...
Ayinckal Padickal
J. Edward
Chakakunnel
Mathew Alphonse
Chethipuzha
George Abraham
Kachiramattom
John
Kaimalayil
Joseph
Kattumath
Joseph Placid
Koithra
John Berchmans
Manickamamparampil
Marius
Manjaly
Silvin
Moozhikuzhy
Antony
Plavunkunnathil
Chrysostom
Poovakulam
Mathew Zacharias
Puthenkalayil
George Joseph
Puthenparampil
Philip Louis
Puthukulangara
Mathew Theophane
Thanickal
Francis Maurus
Vadakumchery
Sebastian
Vadaparambil
Thomas
Vellaparambil
John
Verumkal
Tom Jose
Vithayathil
John
Rt. Rev. Mgr. George Alapatt,
Bishop of Trichur
17th May 1966
1966

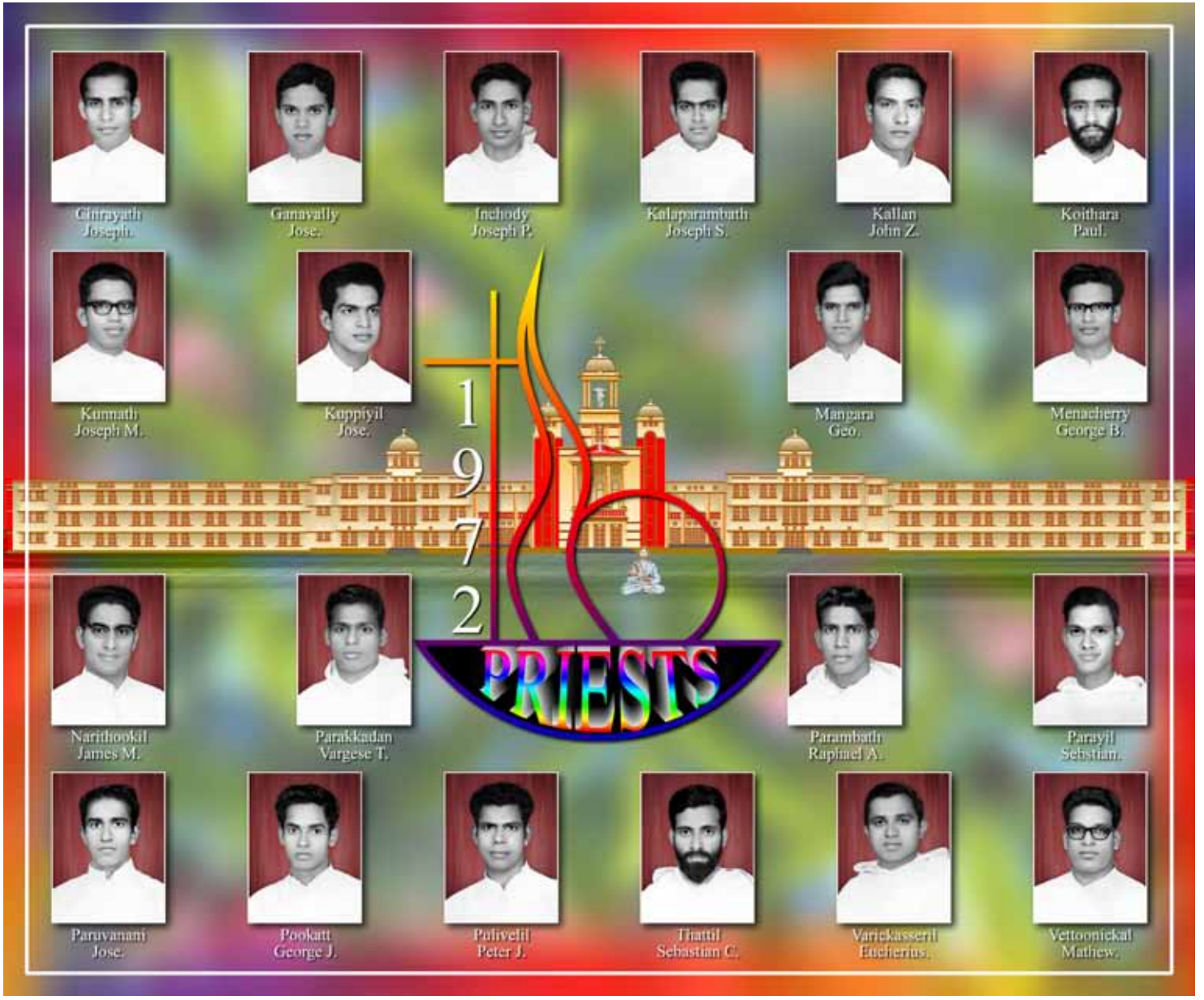

1967
PRIESTS
Alapatt Vincent
Ambookan Salvius
Aynnikal Kunnath Joseph Elias
Cheruyath Jose Varghese
Edattukaran Norbert
Eetikan Antony
Kaelapilly Antony Donas
Kalamparampan Thomas Sebastian
Kanjiramattathil Joseph
Karakunnel Mathew
Kattamkottil Paul Jose
Kiliantira Varghese
By His Excellency
The Rt. Rev. Mgr. Sebastian Vallopilly,
Bishop of Tellichery on 17th May 1967
Kozhipatt Paul
Kulakatt Augustine Joseph
Kurisery James Silverius
Madassery Jose Paul
Manjanani Joseph
Manikamkuzhi Marshal
Manikampel Eliseus
Moorkattil Zacharias
Nedumpuram Victorian
Paikada Alexander
Palakal Thomas
Panengadan John Berchmans
Panikaparampil Vincent Varghese
Pantiliruvelil Mathew Petronius
Patiril Kunchiria
Perepadan Sebastian Savio
Pookatt Pantenus
Pottokaran Jose
Pullat Joseph Mello
Purathayil Joseph Modest
Thottapilly James Joseph
Thuruthapally Kuriakose
Vadakekara Varghese John
Vadaketh Kuriakose Elias
Valiyaveettil Cyriac

PRIESTS 1963
Chalil James
Kuttamala Jacob Martin
Vallayimpuram Joseph
Parakadan A.
Vithayathil Joseph
Thuruthumaly Abraham
Thonakkarapara Lukose
Thaiyaloppil Francis
Pudussery Paul Savio
Mavelyil Paul Varghese
Mundavelimalakal Joseph
Pallivattu Jose
Pallipurayidam Gerald
Kuruppassherikkal Joseph Dominic
Kuruppassherikkal Joseph
Kochupurackal Mathew
Chemmalamukunnel M.
Kelapurackal Zacharias
Kanjirakkadu George
Eanattuparambil George
Cassanmkudiyil George
Arimboor J.
Andrassikudiyil Mathew
Alengattukalam John P.
Poothicherikkal Mathew
Parayanthoorom J.
Mattam Joseph
Kakkallikkaran John Bosco
Memorisary John
Kochupurackal C.
Karoor J.
Vamkompel M.
Praksuzhy Zacharias

Priests
1969
Alapatt Palathingal J. Isaac
Angadiath Joseph
Chirakkuparampil Issac
Kakkamalil Emmanuel
Kallarackal George
Kannampuzha Anto
Kavungal George
Kelamparampil Antony
Kamianthodath Thomas
Kannath George
Mulieckal Louis
Mundakal Jose
Perkhlakal Abraham
Puthenveettil Kottoor Varghese
Thekkekara John
Ukken Alex
Kollam Thomas
Kodiyan Paul Savio
Mamalcal Mathew
Vengaloor Sebastian

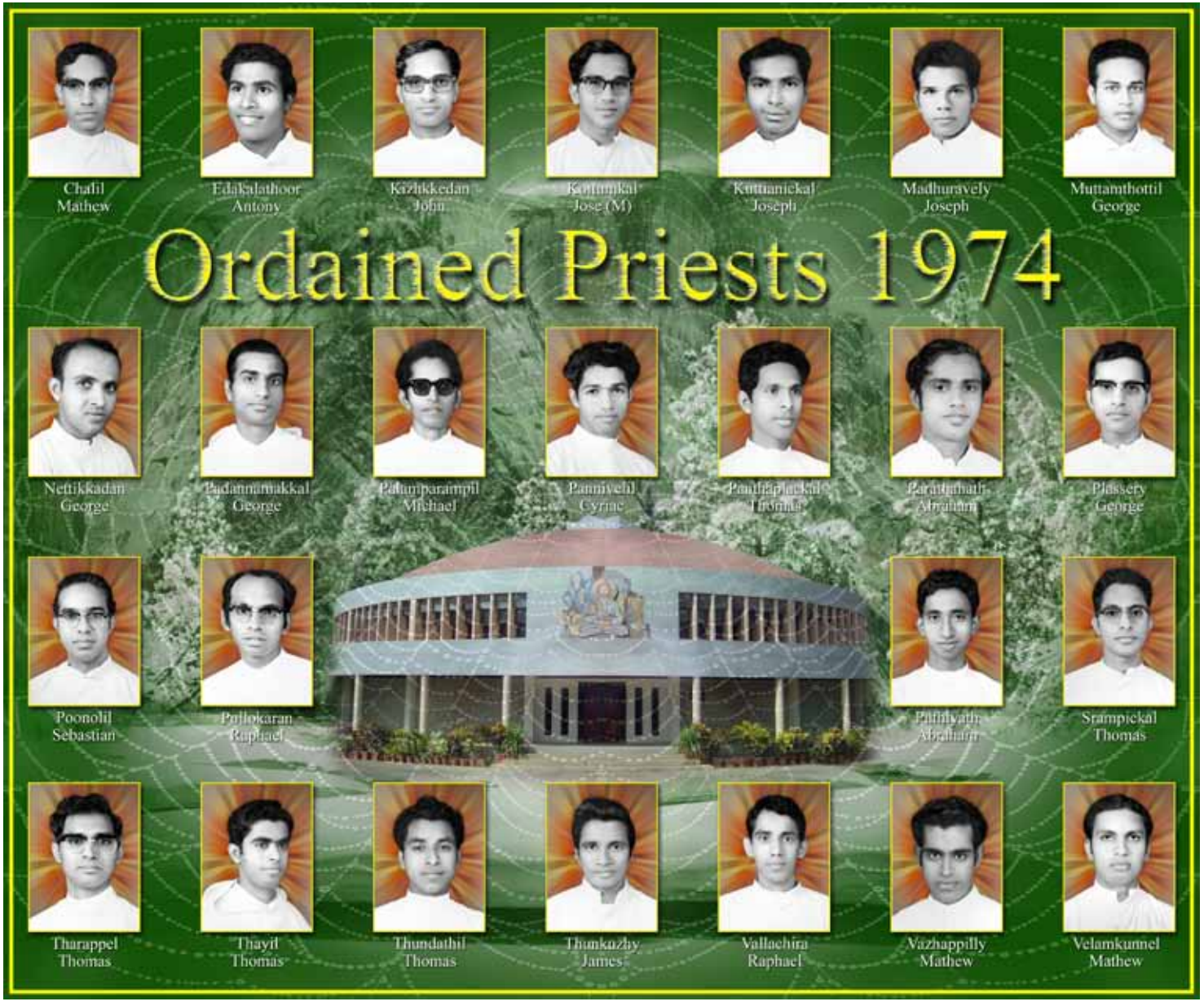
Ordained
Priests
1970
Kallely Jose
Mampilly Antony
Palathara Jose
Thachil Jose
Vadakkemury Jose
Kadookunnel Joseph
Manipadan Sebastian
Parkatt Zacharias
Puthur Jose
Thottumgal George
Edaptily John
Kuzhimattom Varghese
Outhayapully Jose Alex
Pallopilly Joseph
Thoppil A
Chirayath Jose
Kottoor Joseph
Naduvathussery John
Pinel Sebastian
Thurakan Simon
Ambooken George
Chakkalakkal George
Kodiath Joseph Mathew
Mattathotti V
Pathikalampata Varghese
Thattar Joseph
Kaipanmala Lukas
Marpany Jose
Pallipadan Paul

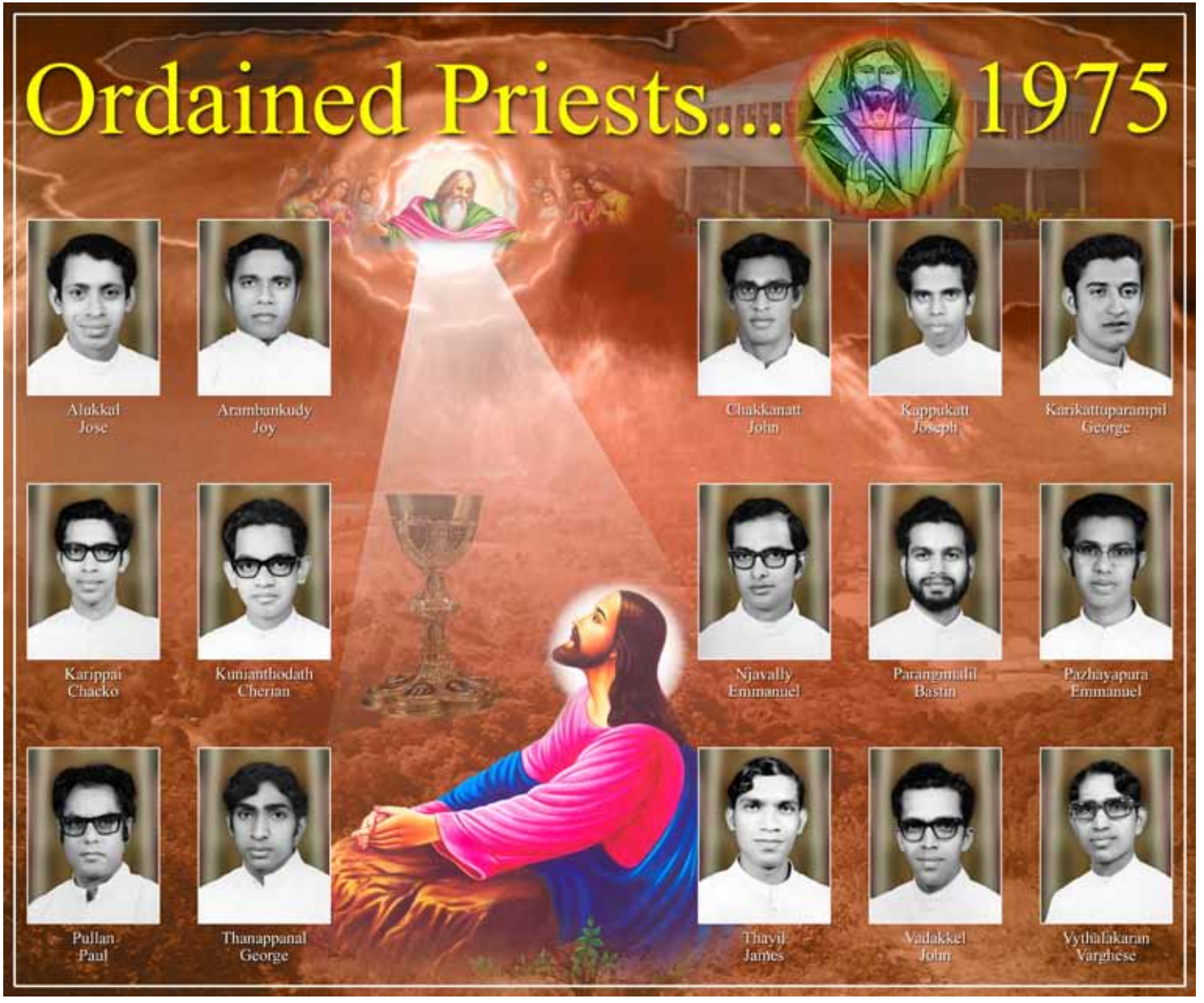
PRIESTS
1971
Akarakaran Jose
Arookuzhuppil (Muricken) Cyriac
Irupuzhackal T. Juswam
Karukuttikaran John
Kinattukara Thomas
Koodnumuttam Thomas
Manjuppilly George
Meelecry Joseph
Mulerikal Austin
Parayanthottam Tokose
Poothakuzhy Thomas
Poovathinkil John
Thelly Mathew
Thondipura Joseph
Thannippara Alex
Kallamackal Mathew
Kallookalam Joseph
Kandathil Thomas
Kannanackal Raphael
Kollannoor John Paul
Madathikandathil James
Mafieckal Franco
Mangalathil Joseph
Muntathimattil Michael T.
Nadavilekut James
Palaty Jose
Patyikaran Thomas Paul
Pynadath John
Sankoorikal George
Scaripikal Augustine
Thanickal Anto
Thottakara Augustine
Vazhoorackal James
Vettukaltumpuram Jose
Vilangappara Augustine


Chirayath Joseph.
Ganavally Jose.
Inchody Joseph P.
Kalaparambath Joseph S.
Kallan John Z.
Koithara Paul.
Kunnath Joseph M.
Kuppiyil Jose.
Mangara Geo.
Menacherry George B.
1
9
7
2
PRIESTS
Narithookil James M.
Parakkadan Vargese T.
Parambath Rapinel A.
Parayil Sebastian.
Paruvanani Jose.
Pookatt George J.
Pulivelil Peter J.
Thattil Sebastian C.
Variekasseril Eucherius.
Vettoonickal Mathew.

THE
PRIESTS
1972
The 19th Centenary
Celebration of the Martyrdom
of St. THOMAS
the Apostle
Edathan Jose
Kizhakkekkara Ignatius
Manjooran Augustine
Parekatt Antony
Thandapilly Antony
Vattathara Joseph
Thottikkal Mathew
Thuriathiyil James
Thuliyadil Antony
Thaffil Jacob
Padinjarepeedikal Jose
Palakkunnel Joseph
Kaniyeath Cyriac
Kattumpath Mathew
Kooyackal George
Manjapilly Jose
Mulam Sebastian
Chirayathinkal Antony
Thottupilly John
Thekkumkal Joseph
Thaziath Paul
Thattil Paul
Kallivalappil Jose
Kolathoor John
Kolathur Jose
Maruthukudy Stephen
Olippuram Emmanuel
Punchapadissery Jacob
Puthiyaparampil Aloysius
Puthuparampil Joseph
Maruthukulam George
Kodankandath John
Kalapurakkal Varghese
Elamkunnapuzha Joy
Achandy Thomas A.

Aerthayil Lijesh
Akkappadickal Peter
Amkottil John
Anusal Jose Prakash
Chittilappilly Jose
Edakkara Mathew
Edumon Jose
Elayidomkal Jose Sales
Kachappilly Davis Paul
Karumadam Jose
Kochanyeedam Antony
Kuttikkatt George Joseph
Memchery Jose Stephen
Moyalan Rapheal
Mutticka Joseph
Pathrapankal Mathew
Payyappilly Antony
Perinchery Raphael
Pullokaran John
Pynadath Jose
Thaiyil John
Thurayil John
Ukkan George Pius
Vallavanthara Antony
Vathuffoor Joseph
Thayil Mathew


Ordained Priests 1974
Chalil Mathew
Edakalathoor Antony
Kazhikkedan John
Kuttumkal Jose (M)
Kuttianickal Joseph
Madhuravely Joseph
Muttamthottil George
Nettikkadan George
Padanmamakkal George
Palumparampil Michael
Pannivelil Cyriac
Paulhaplackal Thomas
Parakuzhath Abraham
Plassery George
Poonolil Sebastian
Pullokaran Raphael
Pulinilath Abraham
Srampickal Thomas
Tharappel Thomas
Thayil Thomas
Thundathil Thomas
Thunkuzhy James
Vallachira Raphael
Vazhappilly Mathew
Velamkunnel Mathew


Ordained Priests... 1975
Alukkal
Jose
Arambankudy
Joy
Chukkanatt
John
Kappukatt
Joseph
Karikattuparampil
George
Karippai
Chacko
Kunianthodath
Cherian
Njavally
Emmanuel
Parangimalil
Bastin
Pazhayapura
Emmanuel
Pullan
Paul
Thanappanal
George
Thayil
James
Vadakkel
John
Vythilakaran
Varghese

Ordained Priest, 1976
Achandy Jacob
Ambookan Thomas
Kanisseri Francis
Nambiamadom Thomas
Thenemkandathil Mathew
Vadakkel George
Thrumunguttam George
Vythayathil Paul
Vythalakaran Antony
Thelekkattam Cherian
Moonjanackal Zacharias
Kallungalady George

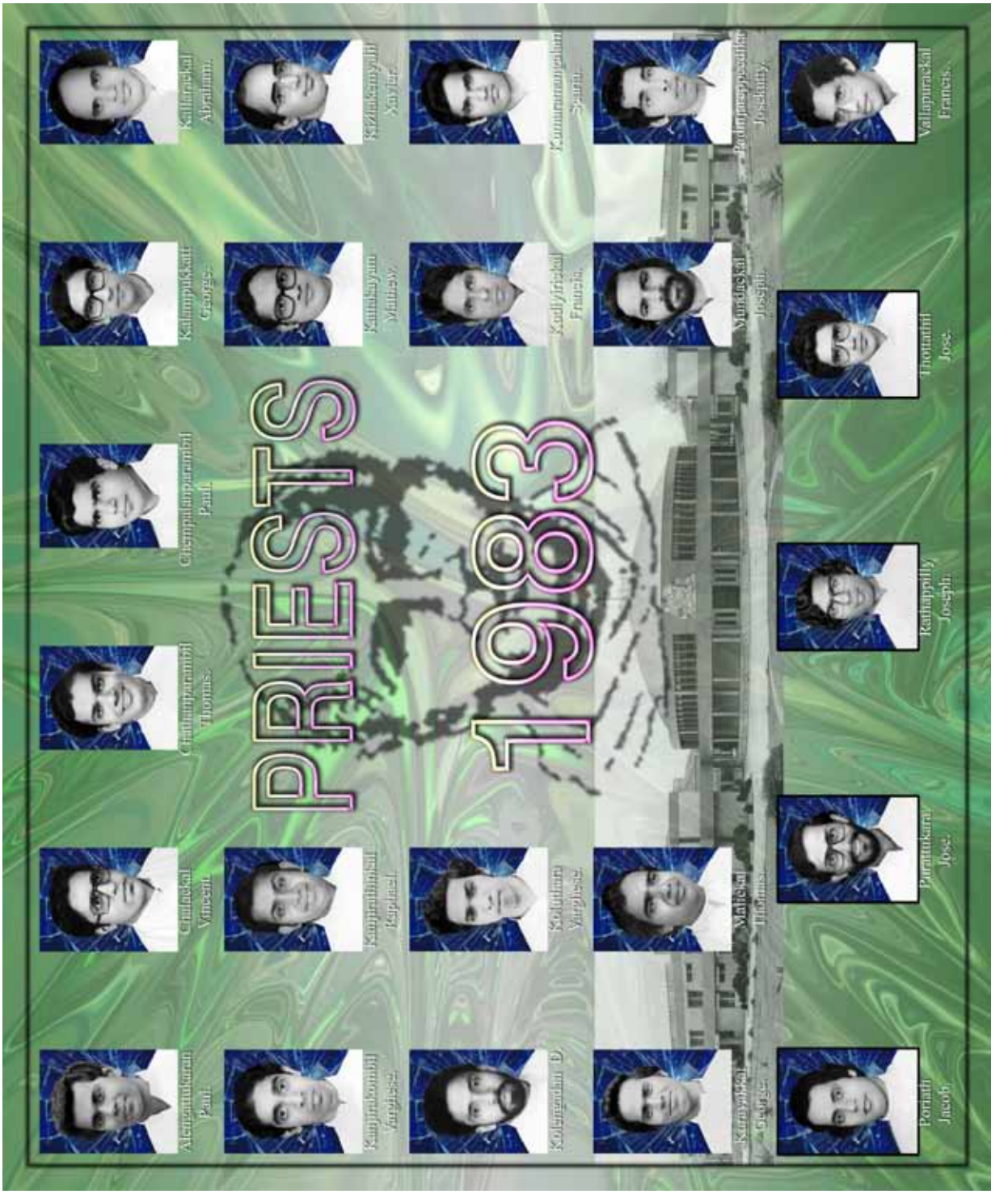

PRIESTS
1978
Anithottam Joseph
Ambatt Joseph
Arickappillil Isaac
Arikatt John
Chakkalackal George
Chakkalackal Paul
Chittattil Mathew
Chittilappilly Paul
Kakkanatt Antony
Kalappura Mathew
Kallarackal John
Kallarackal Sebastian
Kanichikattil Francis
Kanjyil Antony
Kannumkulampil John
Kattamkottil Mathew
Keemattam Augustine
Kolampally Mathai
Kuzhikandathil Emmanuel
Mannamezhath Thmoas
Maruthukunnel James
Medackal Thomas
Menacherry Jacob
Muringatherry Paul
Nedumparampil James
Ollukaran John
Panikulam Vincent
Panjikunnel Joseph
Parakkattel Paul
Parokaran John
Pattarkulam James
Peenickaparampil Jacob
Pellissery Jose
Perumbilly Paul
Podimattam Thomas
Poonely Joseph
Thachil Jose
Thaparampil Jose
Thaliyaparampil Antony
Thaliyaparampil George
Thanamavumkal Xavier
Thekkekandam Andrews
Thekkeden Anto
Thomkuzhiyil Mathew
Thoundassery Godfrey
Vadakkan Joseph
Vengathanam Kurian

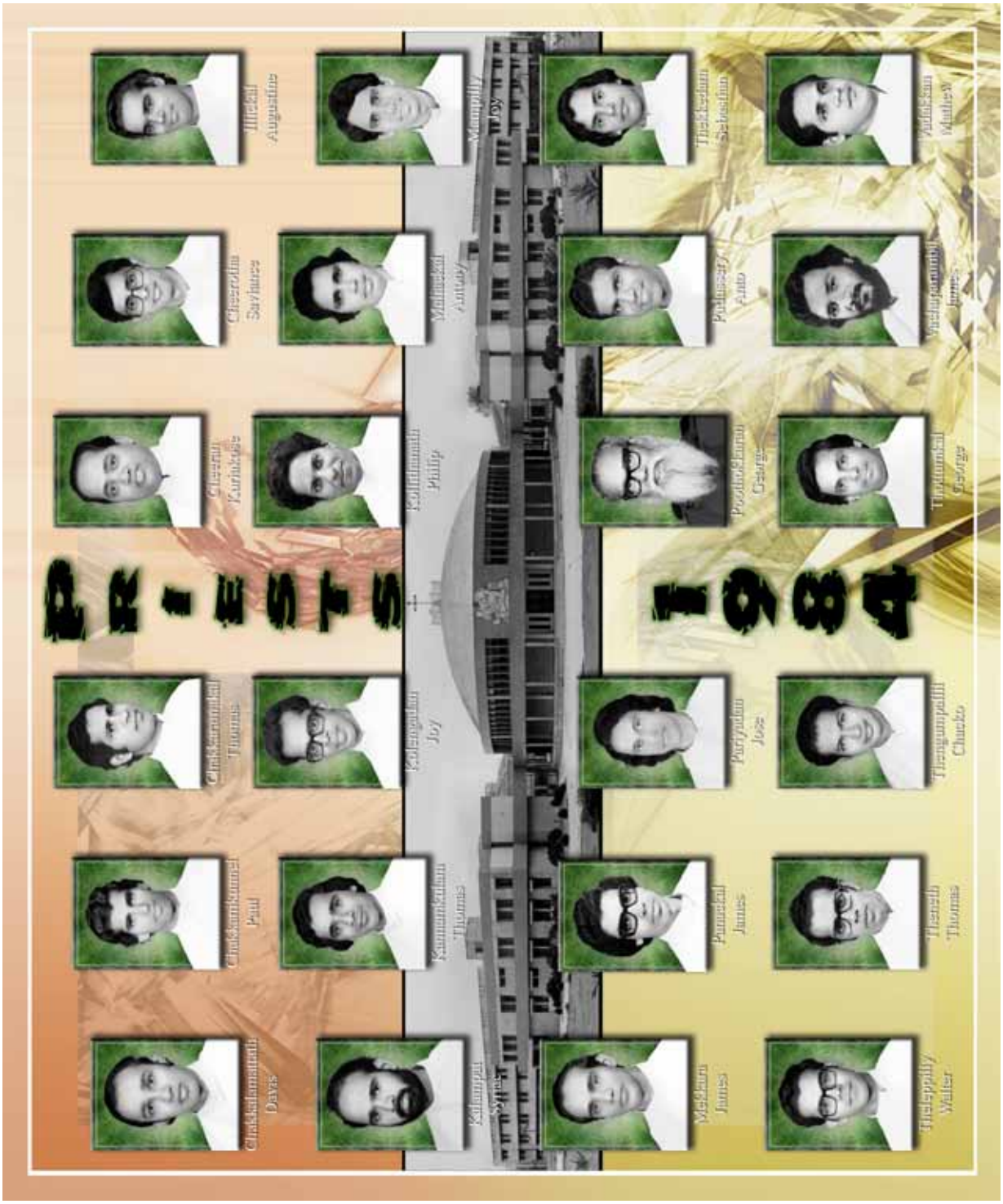

1979
PRIESTS
Achangadi Sibi
Aloor James
Arackal Thomas
Edakkattuthara John
Kochuparambil George
Kochupoovakkot Joseph
Koikara Mathew
Koroth Charles
Kunniparambil Joseph
Kuttikkat Davis
Manadan Davis
Manickanamparambil Varghese
Mulavarickal Jacob
Nellikunnel James
Padayatty Jose
Palackal Joseph
Palamattam George
Parecattil Thomas
Pattath Paul
Perepadan Jose
Pittappilly George
Puratukara Micheal
Puthenangady Antony
Rathappilly Ignatius

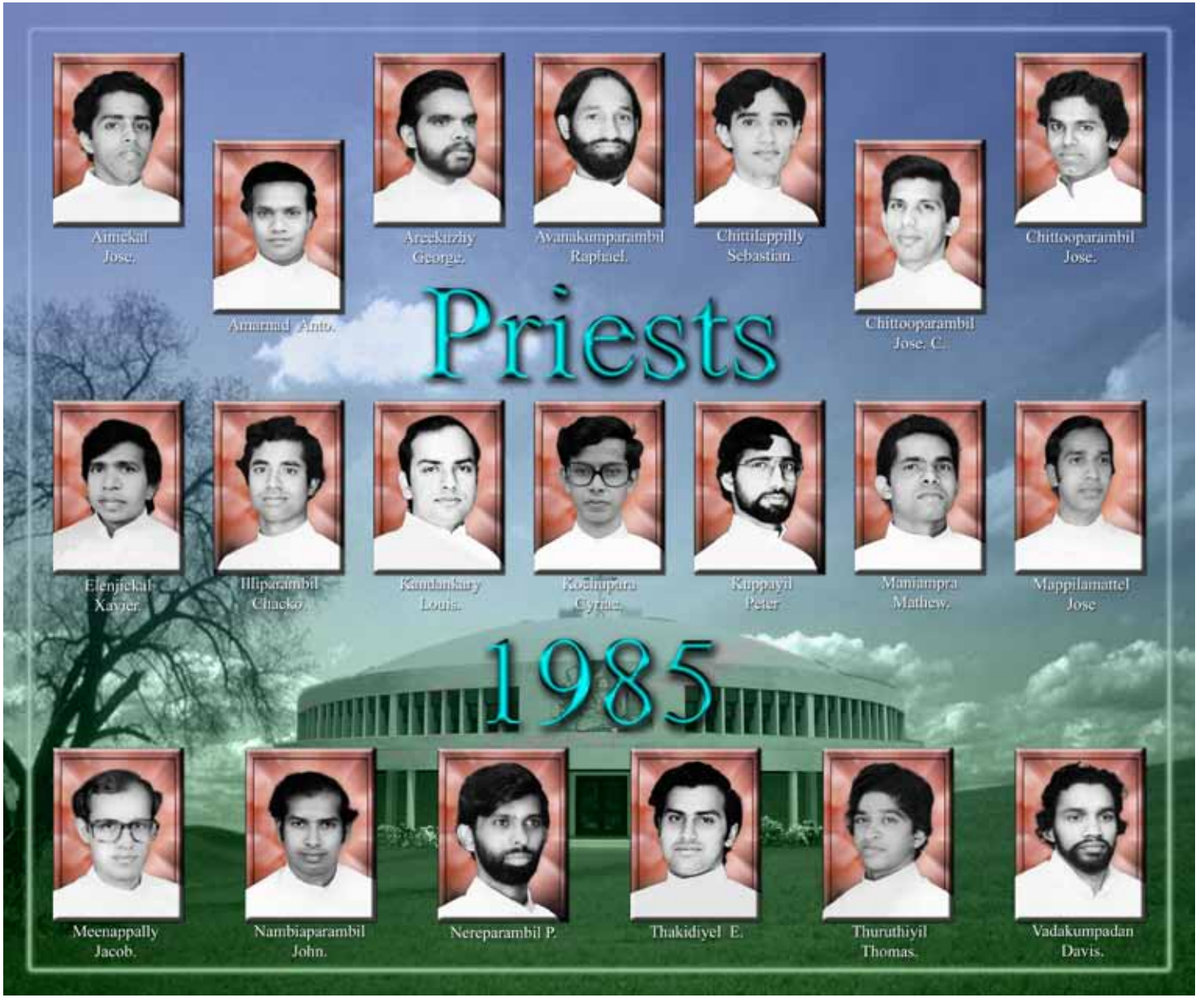
1
Priests...9
8
0
Chavaraan
Joy
Ekkarabickal
Sebastian
Mulavanakal
Mathew
Pedikaparakunnel
Mathew
Vallachandom
Mathew
Chirukan
Jose
Poochery
Joseph
Maramattom
Alexander
Thoppil
Seara
Kallamattom
Sebastian
Manipuzha
James
Thadiyanal
Jose
Mannalan
John
Kattaskal
Paul

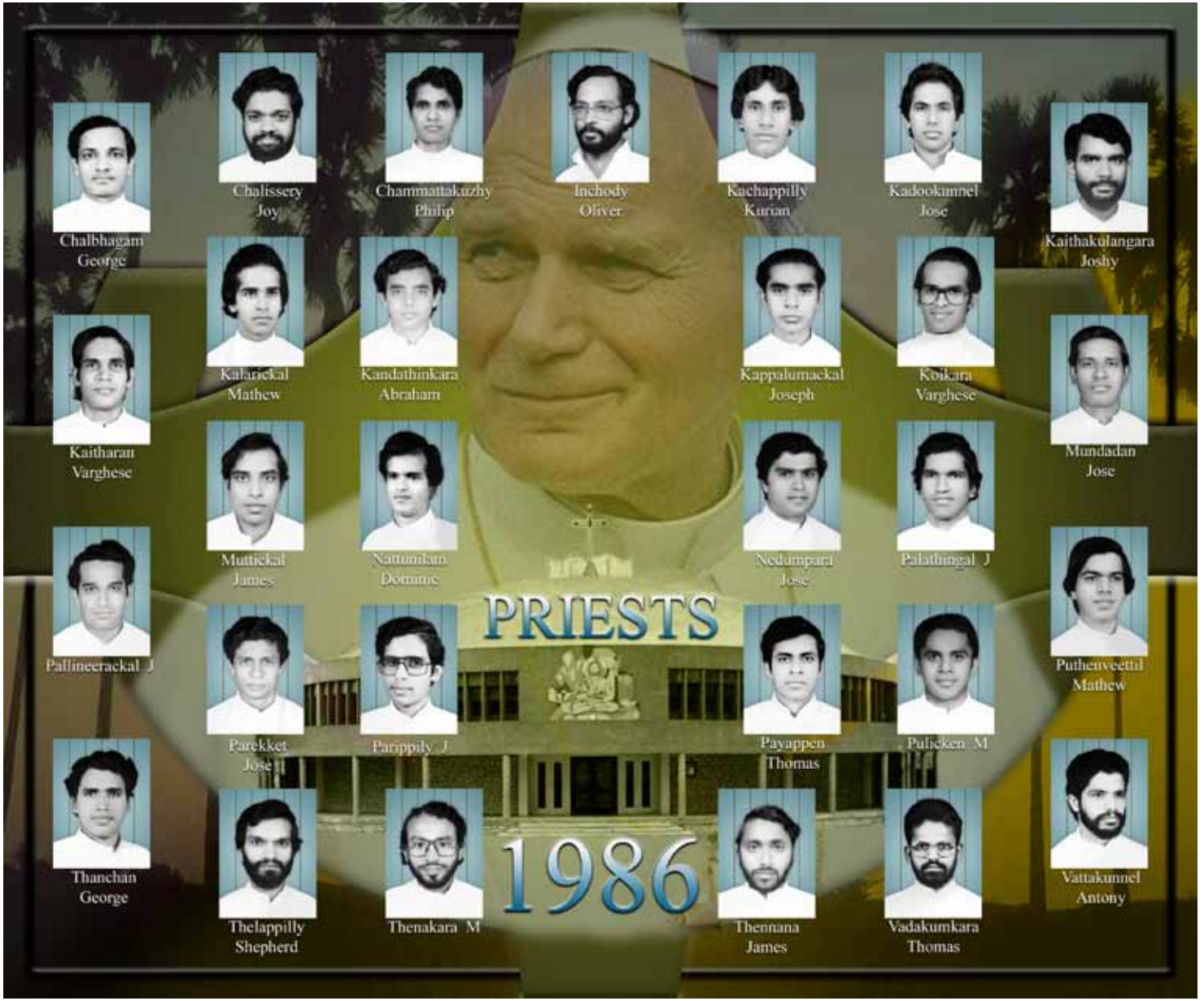
1981
Priests
Kuttamickal Antony
Nedungatt Mathew
Pulikuttiyil George
Thekkekandheekal Sebastian
Vithayathil Mathew
Kollemparambil Thomas
Mencherry Cherriyan
Pulickan Thomas
Parthenparampil James
Vithayathil Varghese
Karotemparayil Devasia
Vempeny Mathew
Kattath Antony
Urulanickal Antony
Kalampatt George
Manjaly Davis
Pallithottam Mathew
Pulickaran John
Thengumpally Augustine
Arieplackal Joseph
Kuzhichalil Joseph
Palakkatt Kuriakose
Pallianppilly Joseph
Thekkekara Jose


1982 Priests...
Chemmlamattam Sebastian
Chiravayalil Jose
Ettaniel John
Kizhakkeyil Chandy
Koolipurackal Jose
Mattoothera Thomas
Pallathil George
Moolamattam Antony
Parayanil Pauly
Pattath Davis
Pazhadiyil Mathew
Pazhukulangara Chacko
Pothumana Kurian
Ukken Sunny
Vattakkat Joseph
Vayalil Joseph


PRIESTS
1983
Kallarackal Abraham.
Kizhakemyalil Xavier.
Kumarampulam Sajan.
Mundackal Joseph.
Vallapurackal Francis.
Kallampukkatt George.
Kunnayyum Mathew.
Kodiyattu Francis.
Thottathil Jose.
Chempalathparambil Paul.
Kaithappilly Joseph.
Chathanparambil Thomas.
Parattukaran Jose.
Cheulackal Vincent.
Kaipanthottil Raphael.
Kolenchery D.
Kaipanthottil Varghese.
Kanjirakombil Varghese.
Mathekal Thomas.
Kunnayakal George.
Poniath Jacob.
Alengamadavan Paul.


Chakkalamattathil Davis
Chakkamkunnel Paul
Chakkanmakkil Thomas
Chiravil Kuriakose
Cheerothu Sayinath
Illickal Augustine
Kalampat Mathai
Kannambram Thomas
Kolenguttu Joy
Kollithanath Philip
Mathenkal Antony
Mampilly Joy
Melekara James
Pamplani James
Puthiyidam Jose
Poothokaran George
Parappallil Joseph
Thattumbal George
Thelekkat Sebastian
Thelappilly Walter
Theruth Thomas
Thengumpallil Chacko
Vadakkan Mathew
Vellaparambil James

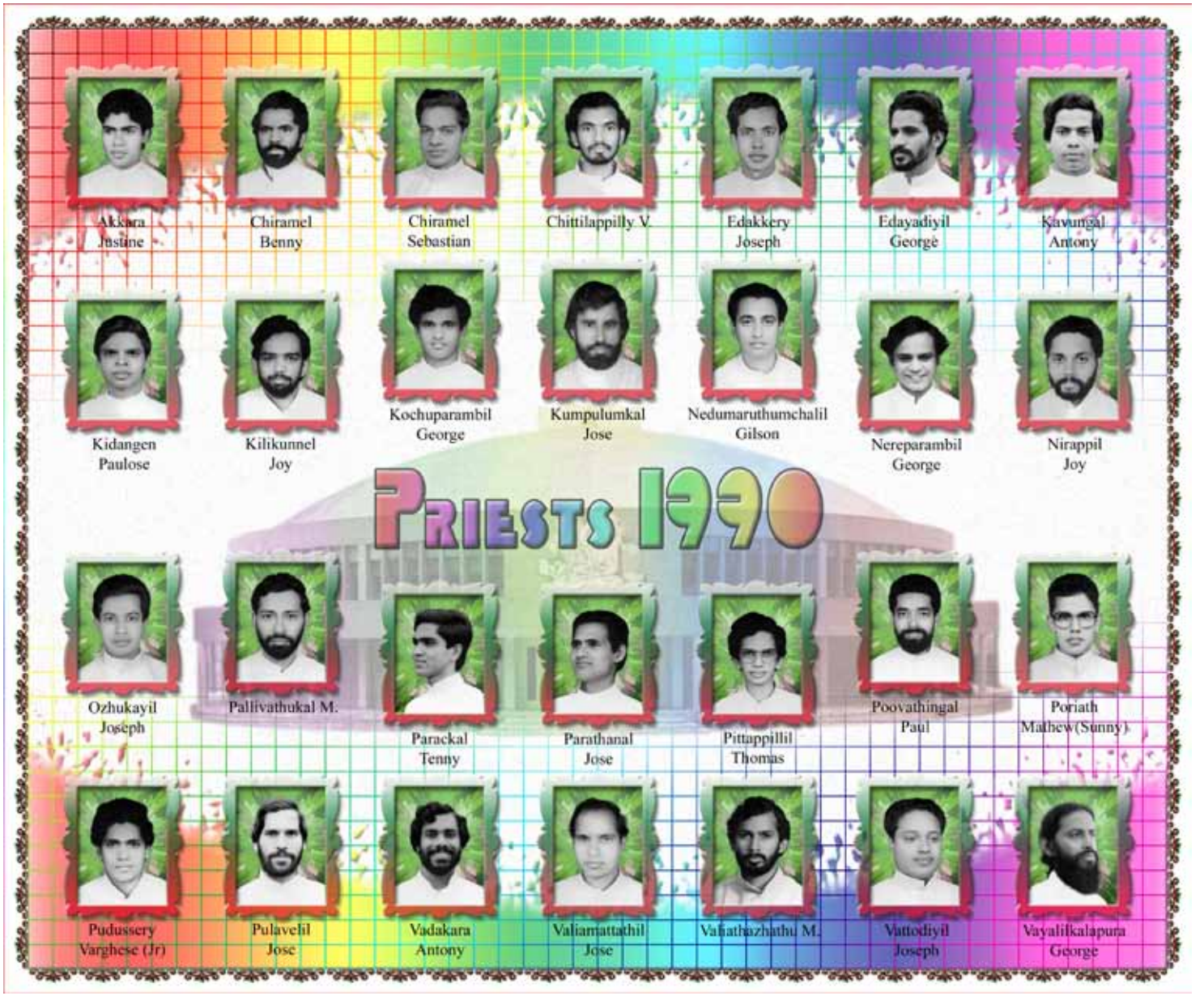

Priests
1985
Aimekal Jose.
Amarnad Anto.
Areekuzhiy George.
Avanakumparambil Raphael.
Chittilappilly Sebastian.
Chittooparambil Jose. C.
Chittooparambil Jose.
Elenjickal Xavier.
Illiparambil Chacko.
Kandankary Louis.
Kochupura Cyriac.
Kuppayil Peter
Manampra Mathew.
Mappilamattel Jose
Meenappally Jacob.
Nambiaparambil John.
Nereparambil P.
Thakidiyel E.
Thuruthiyil Thomas.
Vadakumpadan Davis.


PRIESTS
1986
Chalbhagam George
Chalissery Joy
Chammattakuzhy Philip
Inchody Oliver
Kachappilly Kurian
Kadookunnel Jose
Kaithakulangara Joshy
Kaitharan Varghese
Kallarickal Mathew
Kandathinkara Abraham
Kappalumackal Joseph
Koikara Varghese
Mundadan Jose
Muttickal James
Nattumkara Dominic
Nedumpara Jose
Palathingal J
Pallineerackal J
Parekkat Jose
Parippily J
Payappen Thomas
Pulicken M
Puthenveettil Mathew
Thanchan George
Thelappilly Shepherd
Thenakara M
Thennana James
Vadakumkara Thomas
Vattakunnel Antony

PRIESTS
1987
Arpparparambil Joseph.
Akkapadikal Francis.
Chackalamattath Thomas.
Chandrankunnel Mathew.
Manandhil Kuriakose.
Mangalamkunnel Jose.
Moyalan Wilson.
Njavallil J.
Pallikunnen A.
Payyappilly J.
Pezhathinal D.
Poochamkulam Isaac.
Poovathumkudy Michael.
Vadakedath Joseph.
Vallikattukuzhiyil G.
Vathyakariyil Philip.
Vettiyankal Abraham.

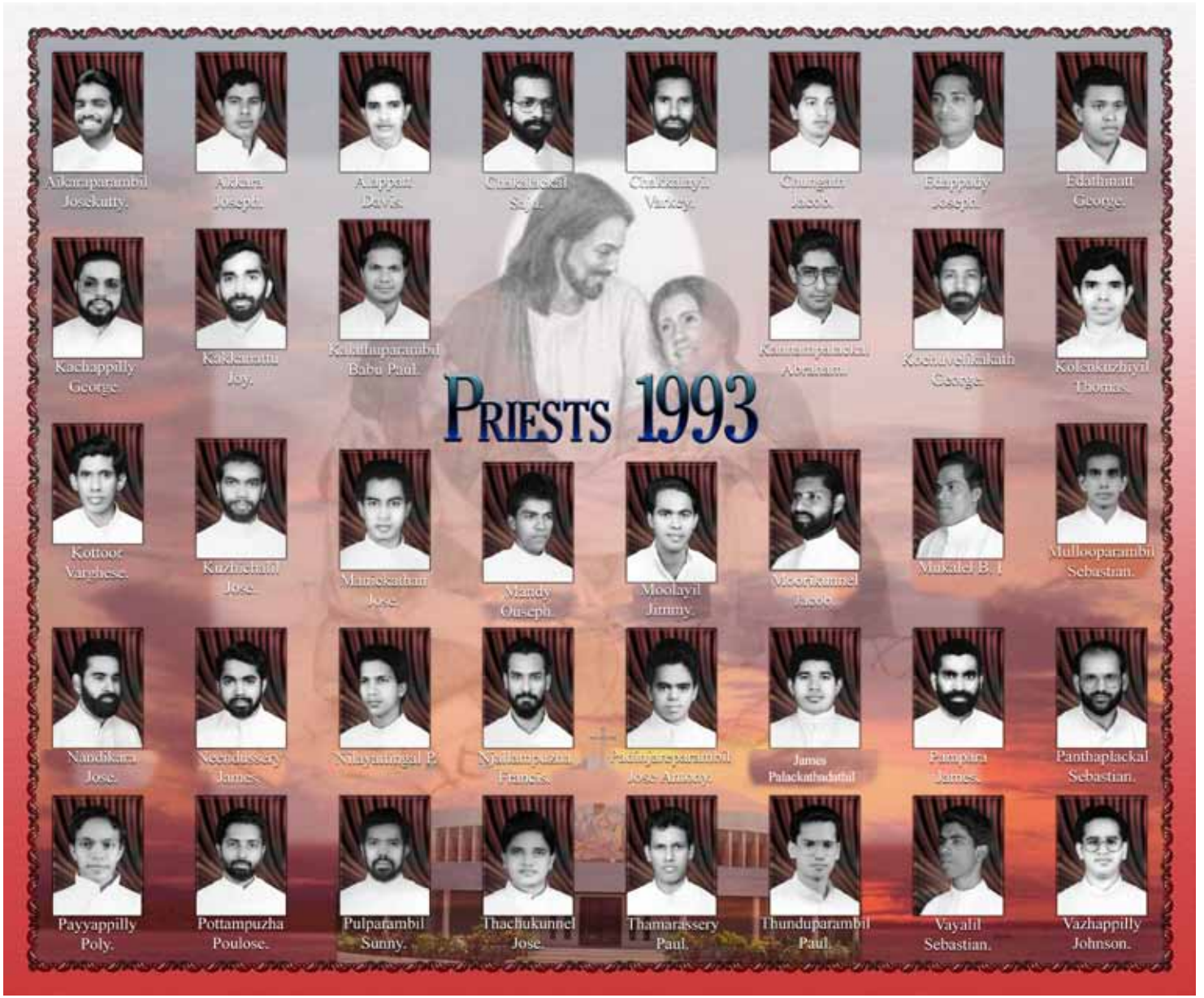
Priests1988
Achandy Joseph.
Adhelmath Sebastian.
Akkattumadackal Sunny.
Aramkudy Thomas.
Athirapattam Benny.
Chalacka Davis.
Chittil Thomas.
Chittilappilly Chrismel D.
Chirakkal Joseph.
Edakalathur Jose Paul.
Edumkunnel Wilson.
Elumbottam Antony.
Kalapurackal James.
Kanammackal Varghese.
Kattookaran Jacky.
Kokkandan Jacob.
Kulapurath Mathew.
Mannooranchanthu Varghese.
Mavungal Jacob.
Melvetham T.
Menachery Antony.
Naluparayil J.
Nellikunnel George.
Njerimpampilly Jacob.
Pandyappillil J
Payyappilly Antony.
Punnassery A.
Puthenchira George.
Thadathil George.
Thanayil Issac.
Thundathil Joseph.
Vazhappilly Thomas.
Vythiladen Joy.

Priests 1989
Allunpupurath Francis.
Anathiarackal Mathew.
Appanelan Thomas.
Avyankottil Mathew.
Chackalackal Mathew.
Eakalathur Baby Shepherd.
Ekka Alphonse.
Elanjickal Sebastian.
Kachappilly Paulachan.
Kaduthatnam Philip.
Kannanaickal Thomas.
Kanayetil Augustine.
Kannanaickal Johnson.
Kattekatta Joseph.
Katteparambil John.
Kokkadan Varghese.
Madambi Johnson.
Marottiyil Augustine.
Menacheri Xavier.
Mundamattom George.
Mundanmani Anto.
Murppathinelan Thomas.
Murungayil Thomas.
Nambuparambil Tony.
Ozhekal Francis.
Pallakkara John.
Pandhalamickal Jose.
Parackal Francis.
Parambam Antony.
Pazhamkalam Paulose.
Thekkan Pauly.
Thekkemaliadil George.
Therly Paul.

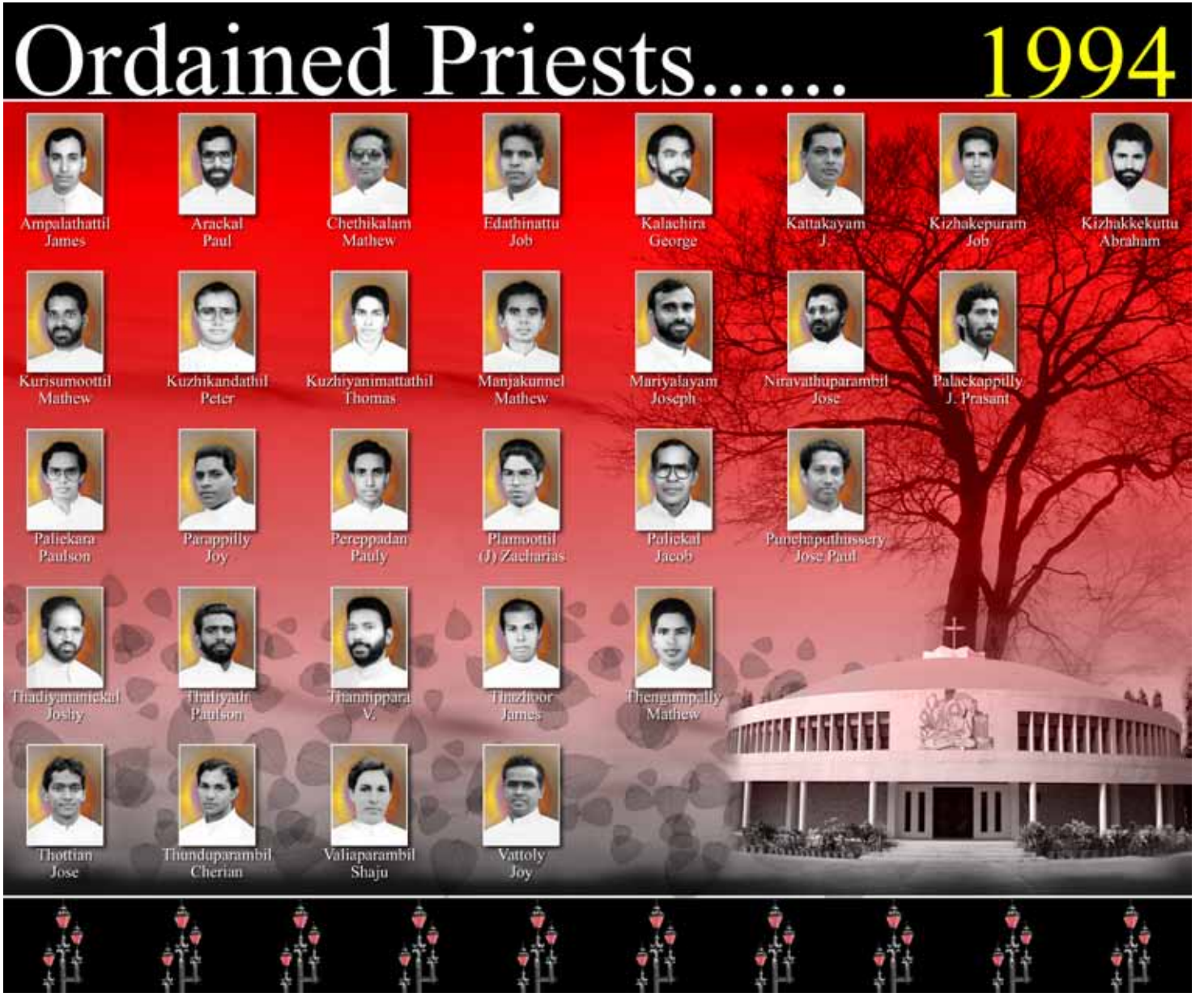

PRIESTS 1990
Akkara Justine
Chiramel Benny
Chiramel Sebastian
Chittilappilly V.
Edakkery Joseph
Edayadiyil George
Kavungal Antony
Kidangen Paulose
Kilikunnel Joy
Kochuparambil George
Kumpulumkal Jose
Nedumaruthumchalil Gilson
Nereparambil George
Nirappil Joy
Ozhukayil Joseph
Pallivathukal M.
Parackal Tenny
Parathanal Jose
Pittappillil Thomas
Poovathingal Paul
Poriath Mathew(Sunny)
Pudussery Varghese (Jr)
Pulavelil Jose
Vadakara Antony
Valiamattathil Jose
Vathazhathu M.
Vattodiyil Joseph
Vayalilkalapura George

Priests 1991
Alackappally Sebastian.
Aryasseril Joyce.
Athappilly George.
Kalambat Thomas.
Kalathuparambil Mathew.
Kallukalam George.
Kammankalam Sunny.
Kizhakumthala Francis.
Kochuparambil Vincechan.
Koshuparackal Abraham.
Kuttiyani Raphael.
Madathil Cyriac.
Manjakunnel Thomas.
Mundanmany Santhosh.
Nelluvelil Augustine.
Palamattathukattiyil Sebi.
Pallikunnel George.
Pathalil Basil.
Puthenparampil Sebastian.
Puthuparambil Varghese.
Thottathil John.
Thottupuram Jose.
Vadakkekara Jose.
Valiaparambil Paul.
Valiaparambil Peter.
Vempadamkam George.
Vettickal Sebastian.

1992
Adhandy Paul.
Adukuzhiyil Peter.
Chennattussery Joseph.
Kalloorkaran George.
Kunnumekal Paulson.
Kunnel Mathew.
Karickam Antony.
Parathuppilly Joseph.
Thuyil Joseph.
Thekkudan Johnson.
Alappatt Joseph.
Chirackal Francis.
Manjalimkunnel Thomas.
Payyappilly Jose.
Thekkumthara Simon.
Alappatt Joy.
Choorakunnel Jose.
Thumpechett Jose.
Mencherry Augustine.
Edattukaran Sebi.
Pattiyanthi George.
Pathenpurackal Kurian.
Vachalackal Xavier.
Aneshparambil Thomas.
Ezhamkkatt George.
Vadakkumpadan Saju.
Arapurackal Pius.
Kaliyanickal Mani.
Vallikkavumkal Peter.
Arackalam Mathew.
Kalappurackal Paulose.
Vattaparambil Joseph.
Chackalackal George.
Vazhappilly John.
Koolantemkal Peter.
Mamalil Babu.
Thalipparambil Joseph.
Kannat Jose.
Mandamadiyil Sunny.
Thanayil Wilson.
Kulathinmal Jose.
Pandikattukkaryil Cineesh.

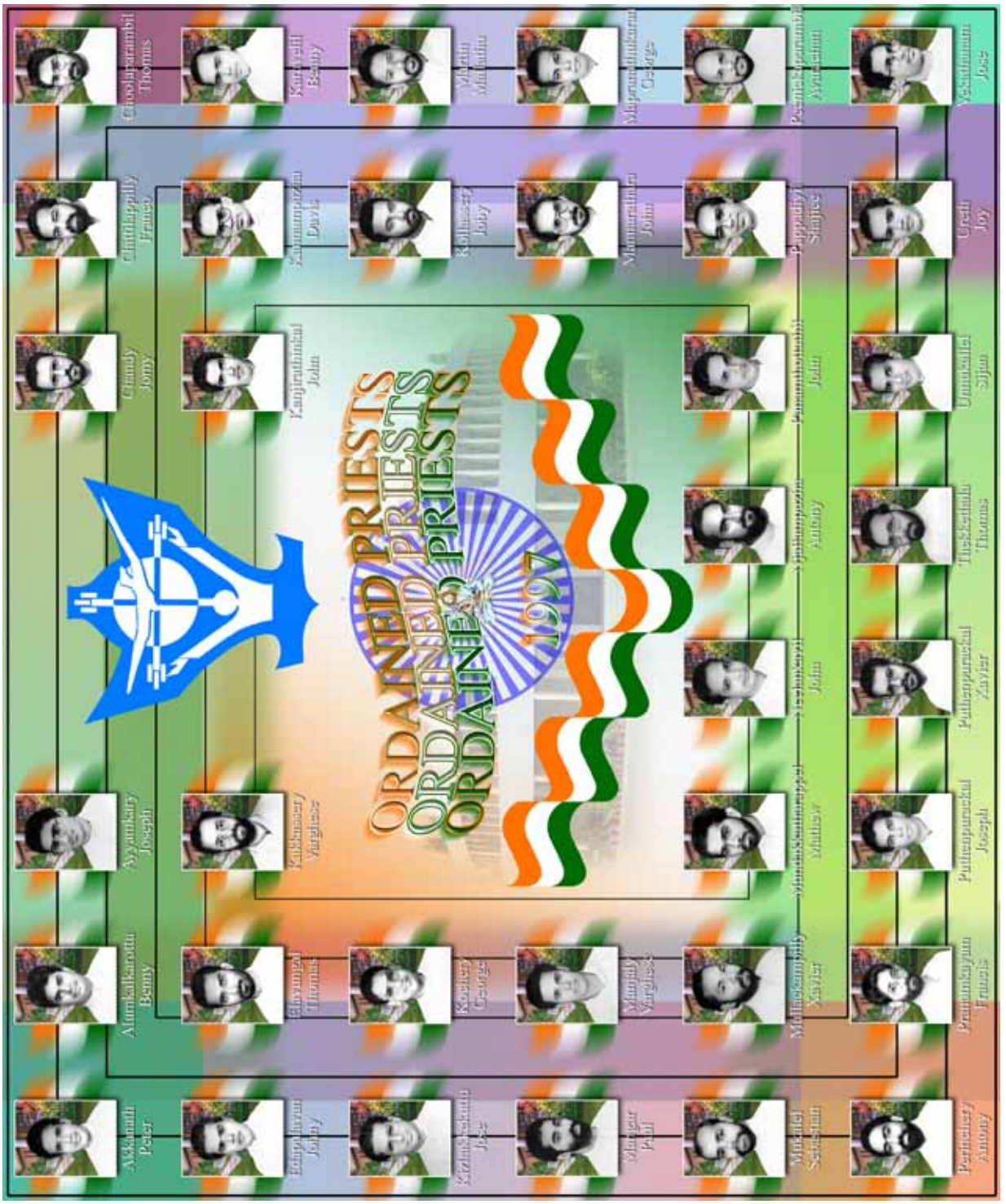

PRIESTS 1993
Aikaraparambil Josekutty.
Aldeara Joseph.
Alappatt Davis.
Chalakkuzhiyil Varkey.
Chungath Jacob.
Edappady Joseph.
Edathinatt George.
Kachappilly George.
Kakkanattu Joy.
Kalathiparambil Babu Paul.
Kannampuzha Abraham.
Koottuvelikakath George.
Kolenkuzhiyil Thomas.
Kottoor Varghese.
Kuzhichalil Jose.
Maniekatham Jose.
Mandy Ouseph.
Moolayil Jimmy.
Moorikunnel Jacob.
Mukalel B. I.
Mullooparambil Sebastian.
Nandikara Jose.
Neendussery James.
Nilayattingal P.
Nedumpuzha Francis.
Pallinjareparambil Jose Antony.
James Palackathadathil
Pampara James.
Panthaplackal Sebastian.
Payyappilly Poly.
Pottampuzha Poulose.
Pulparambil Sunny.
Thachukunnel Jose.
Thamarassery Paul.
Thunduparambil Paul.
Vayalil Sebastian.
Vazhappilly Johnson.

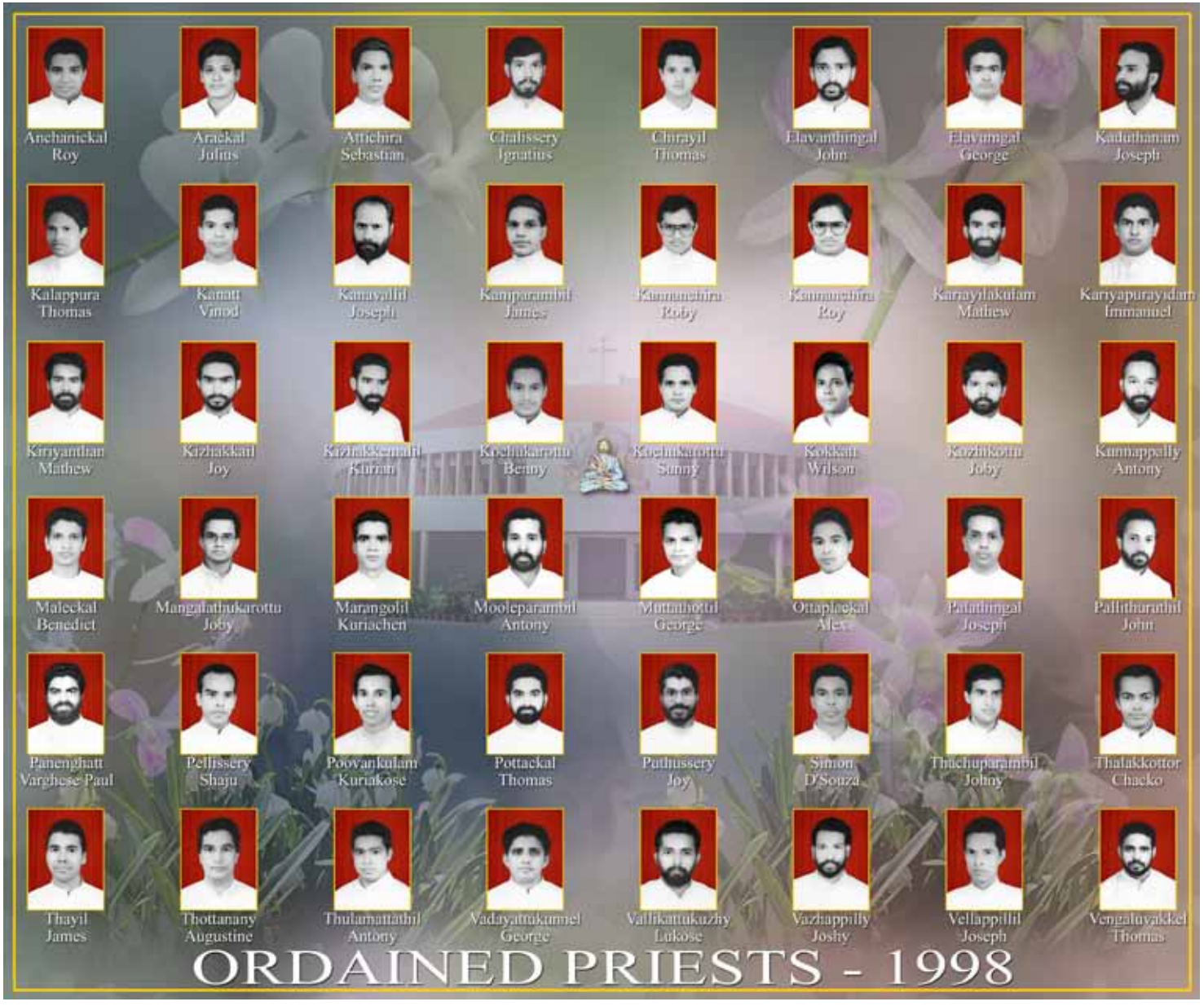
Ordained Priests..... 1994

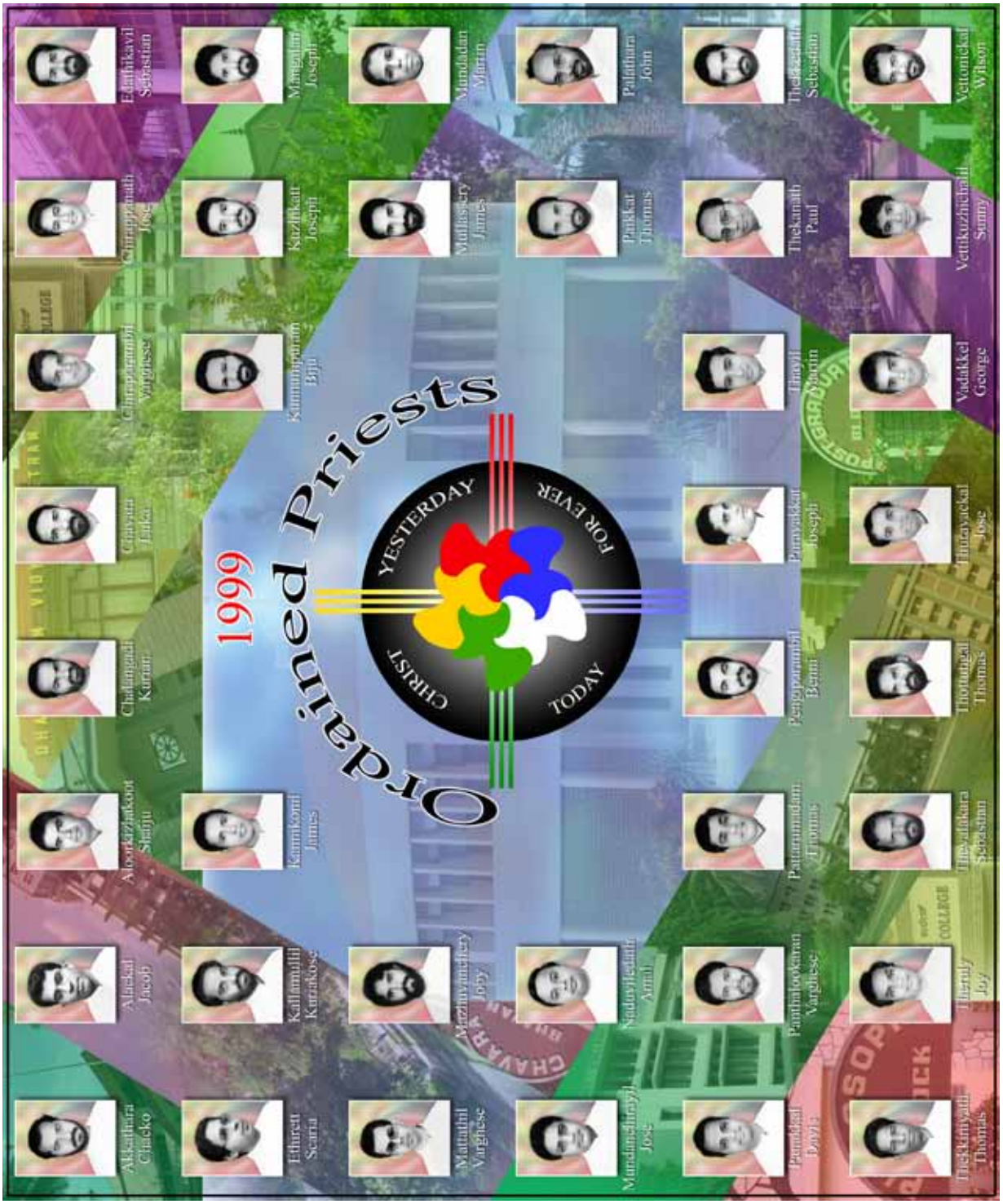


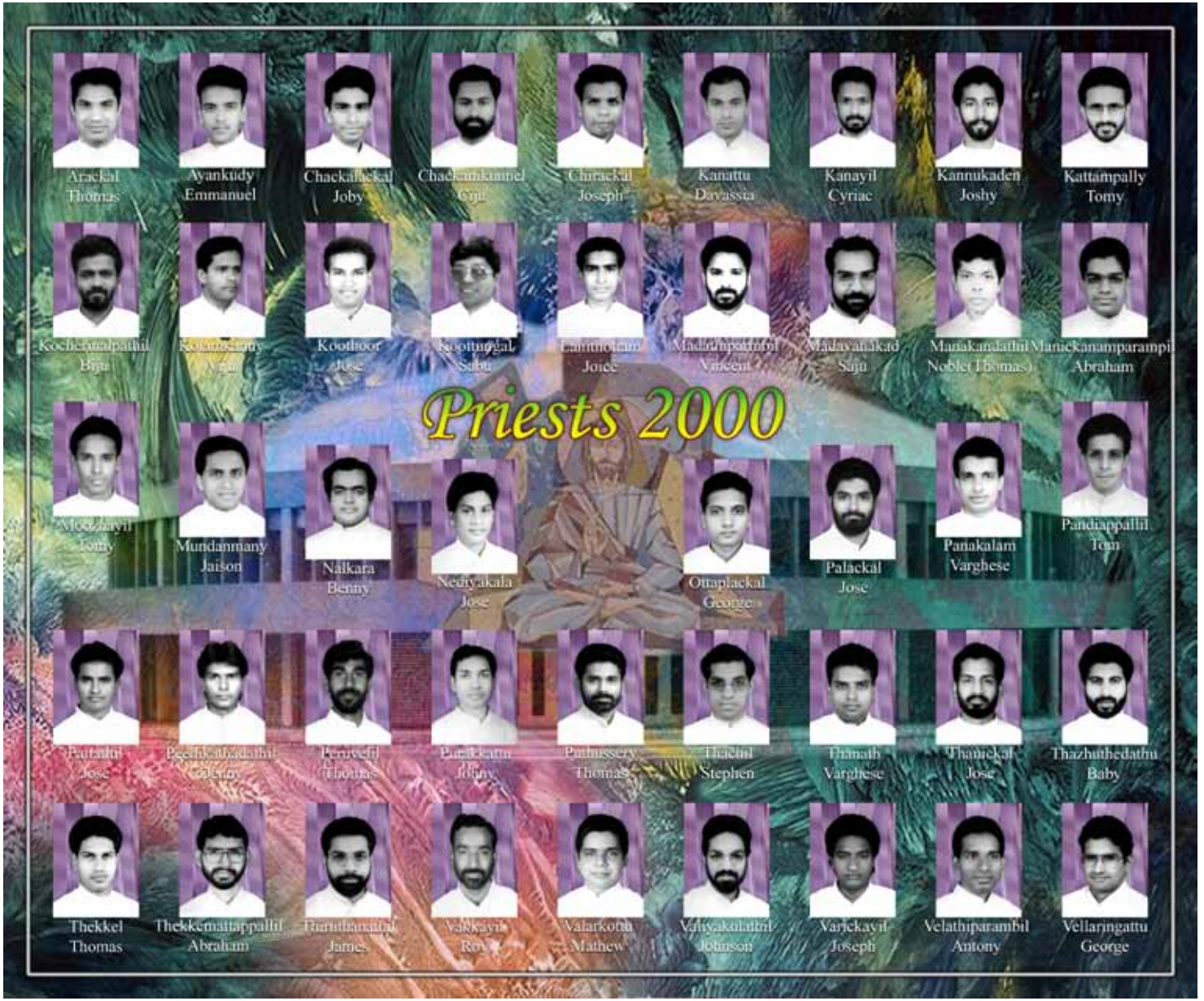

Anthottam Joseph
Chamakala Lukose
Cheerankunnel Thomas
Chellakandathil Tomy
Chemmanattuvayalil Joseph
Chirappurath Tomy
Elanjimattom Michael
Ennackampally Joseph
Kadookunnel Johny
Kalapurackal George
Kalluvirickal Kuriakose
Kallumby Vincent
Kannatholy Abraham
Kanneenukandathil Mathew
Kelamparambil Varghese
Kochalumkal A.
Koikara Johny
Kollamparambil Jose
Kottayil A.
Kulangara George
Kunnel John
Kuriyanickal Antony
Mattathil Mathew
Pallippadan T.
Pallivathukkal Jose
Pandimackal Thomas
Patackattu Jose
Parayil Paul
Pernalayil Thomas
Ponthempilly Geesan
Porathur Louisraj
Punnoor Issac
Puthuparambil James
Thamarassery Josey
Thattil Babu
Thattil Davis
Thekkan Jose
Vadakkekuttu Jose
Vanchiekal Nicholas
Vettikattil Cyriac
125th
Ordained Priests 1995

PRIESTS 1996
Abyell Joly.
Anappara Johny.
Attuthil Johnson.
Chethyil Shinty.
Chirammakal Abraham.
Kollamparambil Joseph.
Erumkal Jos.
Kallukaran Antony.
Kaippanakal Sebastian.
Kaimal James.
Kaimpil Devi.
Kochuparambil Mathew.
Koliyil Joseph.
Kollamparambil Joseph.
Kochi Stephen.
Kannampuzhil Dominic.
Kaippanakal Paul.
Kuzhuparambil Philip.
Kuzhumbil Babu.
Mankalam Sebastian.
Manoopparambil Joseph.
Meekattukalam Davis.
Idakalan Paul.
Mukhpeelika Poulose.
Vayalil George.
Onappuzhakal Sebastian.
Peeyappilly Sebastian.
Peenikaparambil Joy.
Pampilly Jony.
Pentekath Philip.
Panchayil George.
Pattiyakuly Francis.
Thachuparambil Joseph.
Tiniyath Johnson.
Thethayil Benny.
Thoomkunnyath Poulose.
Thiruvarur Brahmanand.
Ulahannanthil George.
Vadakkemuriyil Abraham.
Vadassery George.
Valuvanmekal Thomas.
Vandakunnel Jony.
Vattakuzhy Anto.
Vattaparambil Joseph.
Vazhakala Thomas.


ORDAINED PRIESTS
ORDAINED PRIESTS
ORDAINED PRIESTS
1997


Anchanickal Roy
Araekal Julius
Attichira Sebastian
Chalissery Ignatius
Chirayil Thomas
Elavanthingal John
Elavungal George
Kaduthanam Joseph
Kalappura Thomas
Kanatt Vinod
Kanayalil Joseph
Kanjiparambil James
Kannanethira Roby
Kannanethira Roy
Karayilakulam Mathew
Kariyapurayidam Immanuel
Kariyanthan Mathew
Kizhakkatt Joy
Kizhakkemalil Kurian
Koothukarottu Benny
Koothukarottu Sunny
Kokkatt Wilson
Kozhikottu Joby
Kunnappally Antony
Maleckal Benedict
Mangalathukarottu Joby
Marangolil Kuriachen
Mooleparambil Antony
Muttathottil George
Ottaplaekal Alex
Palathingal Joseph
Pallitharathil John
Panenghatt Varghese Paul
Pellissery Shaju
Poovanjkulam Kuriakose
Pottackal Thomas
Puthussery Joy
Simon D'Souza
Thuchuparambil Johny
Thalakkottor Chacko
Thayil James
Thottanany Augustine
Thulamattathil Antony
Vadayattukunnel George
Vallikattukuzhy Lukose
Vazhappilly Joshy
Vellappilil Joseph
Vengaluvakkel Thomas
ORDAINED PRIESTS - 1998


Ordained Priests
1999
YESTERDAY
FOR EVER
CHRIST
TODAY
Akkattuthara Chacko
Alackal Jacob
Alexandrakkoot Shiju
Chalampadi Kurian
Chiramel Linto
Chirappanmbi Varghese
Kanninipuram Biju
Kazhikatt Joseph
Mathissery James
Mundadan Martin
Palathara John
Pankkat Thomas
Thekanath Paul
Vettukozhichalil Sunny
Edathikavil Sebastian
Mangalam Joseph
Ethuret Scaria
Kallamuttil Kurisukose
Kannikonil James
Mazhuvanchery Joby
Nedumvilettil Anil
Pattarumadam Thomas
Peruparambil Benni
Panayakkat Joseph
Thayil Martin
Thottayickal Jose
Thottungal Thomas
Vadakkel George
Vettickal Wilson
Mattathil Varghese
Mundanchirayil Jose
Pandikal Jayan
Panthalookaran Varghese
Thaliyakara Sebastian
Thekkiniyath Thomas
Thenthi Joy

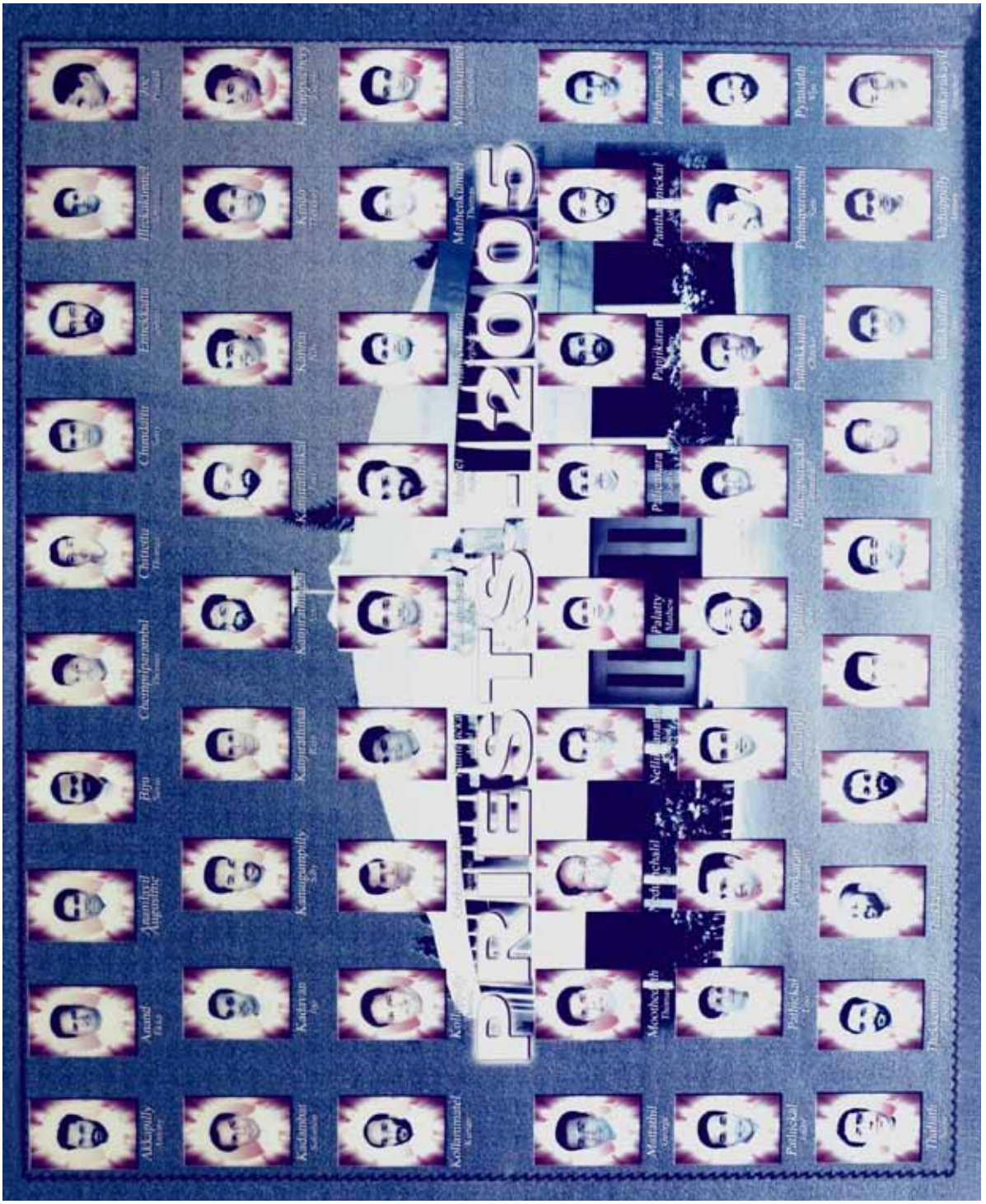

Priests 2000
Arackal Thomas
Ayankudy Emmanuel
Chackalackal Joby
Chackamkunnel Biju
Chirackal Joseph
Kanattu Davassia
Kanayil Cyriac
Kannukaden Joshy
Kattampally Tomy
Kochukunnathil Biju
Koothoor Jose
Koottungal Sabu
Maladampathiyil Vincent
Madavanakad Saju
Manakandathil Noble (Thomas)
Manickanamparampil Abraham
Moozhayil Tomy
Mundanmany Jaison
Nalkara Benny
Neeliyakala Jose
Ottaplackal George
Palackal Jose
Panakalam Varghese
Pandiappallil Tom
Puthathil Jose
Perivelil Thomas
Punnekattu Johny
Puthussery Thomas
Thachil Stephen
Thanath Varghese
Thanickal Jose
Thazhuthedathu Baby
Thekkel Thomas
Thekkemattappallil Abraham
Thuruthanathil James
Vaikayil Roy
Valarkottu Mathew
Vaniyakalathil Johnson
Varjekayil Joseph
Velathiparambil Antony
Vellaringattu George


Priests-2001


Priests 2002

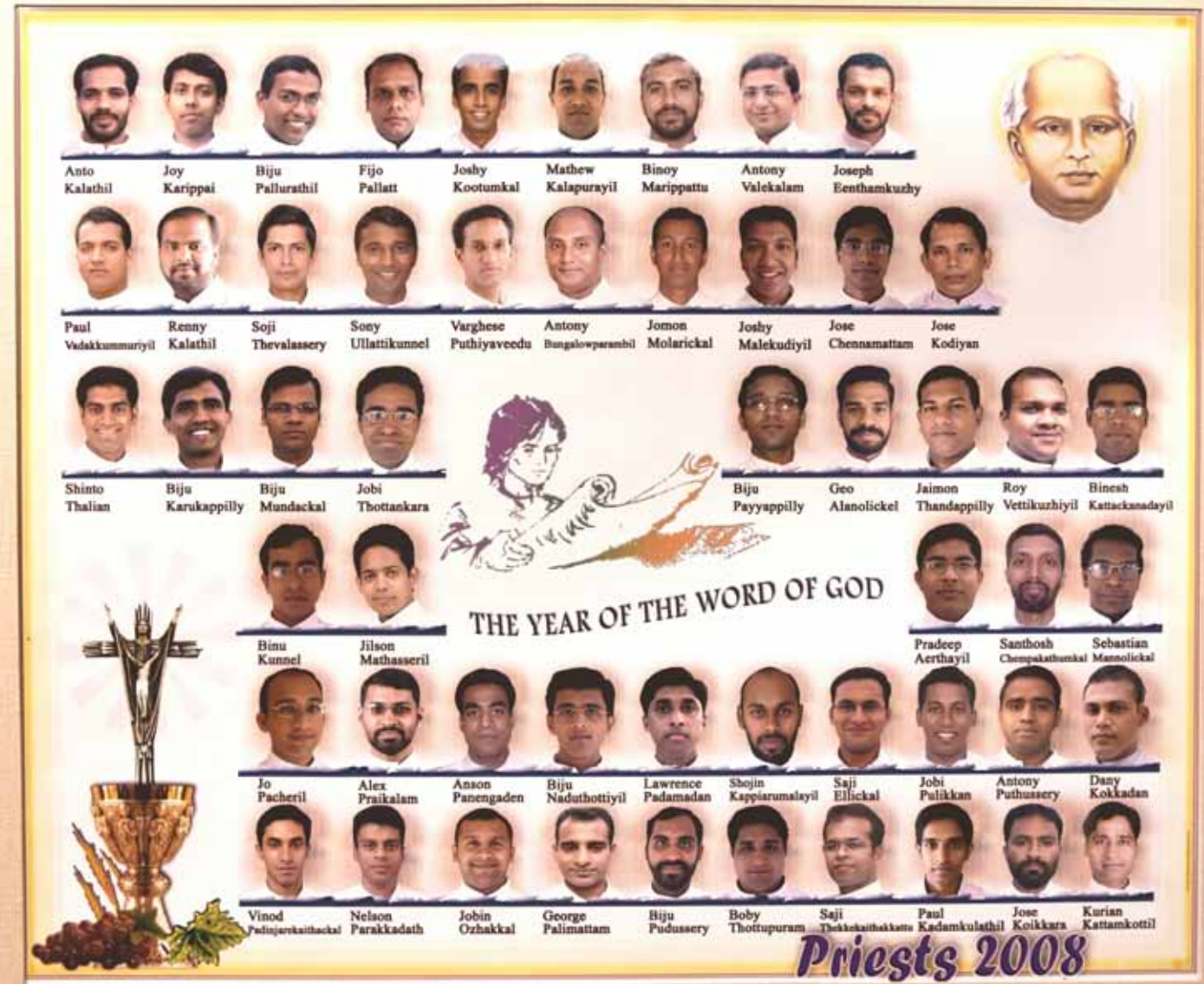

Priests 2003


CHAVARA JAYANTHI 1805-2005
ORDAINED PRIESTS 02-01-2004


1998-2005


Dharmaram College
Golden Jubilee Year (1957-2007)
2006
ORDAINED PRIESTS

ORDAINED PRIESTS -2007

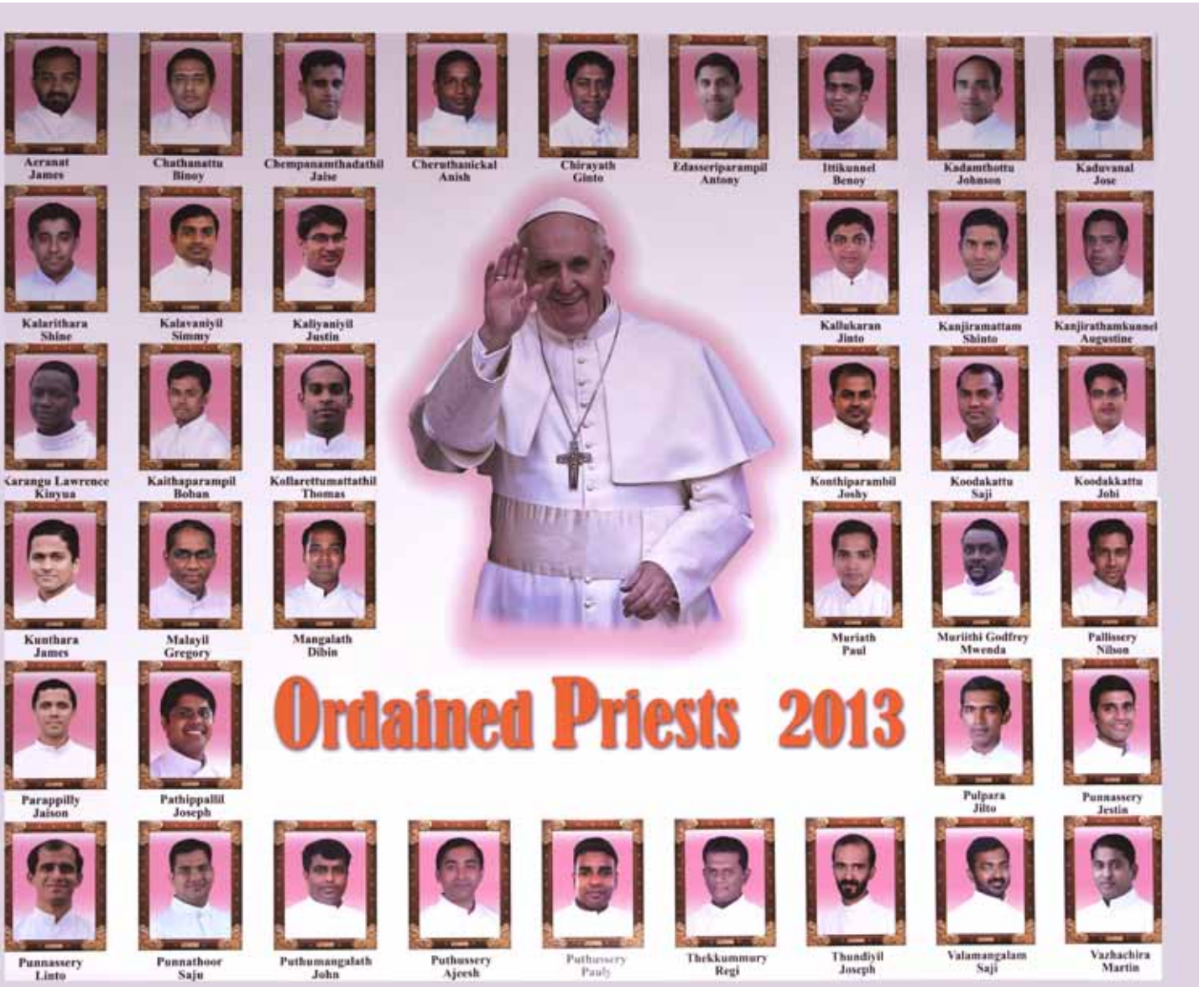

Anto Kalathil
Joy Karippai
Biju Pallurathil
Fijo Pallatt
Joshy Kootumkal
Mathew Kalapurayil
Binoy Marippattu
Antony Valekalam
Joseph Eenthamkuzhy
Paul Vadakkummuriyil
Renny Kalathil
Soji Thevalassery
Sony Ullattikunnel
Varghese Puthiyaveedu
Antony Bungalowparambil
Jomon Molarickal
Joshy Malekudiyil
Jose Chennamattam
Jose Kodiyan
Shinto Thalian
Biju Karukappilly
Biju Mundackal
Jobi Thottankara
Biju Payyappilly
Geo Alanolickel
Jaimon Thandappilly
Roy Vettikuzhiyil
Binesh Kattacksnadayil
THE YEAR OF THE WORD OF GOD
Binu Kunnel
Jilson Mathasseril
Pradeep Aerthayil
Santhosh Chempakathumkal
Sebastian Mannolickal
Jo Pacheril
Alex Praikalam
Anson Panengaden
Biju Naduthottiyil
Lawrence Padamadan
Shojin Kappisrumalayil
Saji Ellickal
Jobi Pulikkan
Antony Puthussery
Dany Kokkadan
Vinod Padinjarekaithackal
Nelson Parakkadath
Jobin Ozhakkal
George Palimattam
Biju Pudussery
Boby Thottupuram
Saji Thekkekaithakkattu
Paul Kadamkulathil
Jose Koikkara
Kurian Kattamkottil
Priests 2008


Ordained Priests . . .
Attokkaran Shaiju
Attukadavil Philip
Cheerukathottam Eby
Cherumuttathupadi Manu
Chirattavayalil Siju
Chirayath Joy
Elavunnumttil Judy
Eroosseril James
Kochappilly Jijo
Kanjithara Siby
Kannampallil Libesh
Kappumkal Renny
Kattamkottil Jinesh
Kizhakkepurackal Binesh
Kochuthazhathu Johny
Kovathuparambil Joseph
Kuruppancheril Jijo
Kuttipalackal Augustine
Kuzhikalam Biju
Madavana Denny
Manackaparambil Reginold
Manackaparambil Sebastian
Madheckal Shine
Muthanattu Siju
Neelankavil Loice
Padayattil Jain
Palackavattil George
Palakkunnekeyil Binoy
Palathanath Siju
Palathinadiyil Anish
Palatty Binu
Pallyath Joby
Pathirasparampil Jimson
Peechattu Rosers
Padassery Antony
Pallooruthikkariyil Mariolal
Puthenpurackal Jenish
Puthenpurayil Minesh
Puthenveliyil Siji
Puthiyedathusseankkattu Jim
Puttanal Jaison
Thottapuram Georgekutty
Varuscheril Jino
Varambinakam Prasanth
Varapatta Jose
Vattothu Jossy
Vithayathil Joby
. . . in the Year for Priests 2009

Priestly Ordination
2010-11

ORDAINED
PRIESTS
2011
MISSION YEAR


ORDAINED PRIESTS 2012
YEAR OF FAITH 2012 2013


Azranat James
Chathanattu Binoy
Chempanamthadathil Jaise
Cheruthanickal Anish
Chirayath Ginto
Edasseriparampil Antony
Ittikunnel Benoy
Kadamthottu Johnson
Kaduvanal Jose
Kalarithara Shine
Kalavaniyil Simmy
Kaliyaniyil Justin
Kallukaran Jinto
Kanjiramattam Shinto
Kanjirathamkunnel Augustine
Karangu Lawrence Kinyua
Kaithaparampil Boban
Kollarettumattathil Thomas
Konthiparambil Joshy
Koodakattu Saji
Koodakkattu Jobi
Kunthara James
Malayil Gregory
Mangalath Dibin
Muriath Paul
Muriithi Godfrey Mwenda
Pallissery Nibson
Ordained Priests 2013
Parappilly Jaison
Pathippallil Joseph
Pulpara Jilto
Punnassery Jestin
Punnassery Linto
Punnathoor Saju
Puthumangalath John
Puthussery Ajeesh
Puthussery Pauly
Thekkummury Regi
Thundiyil Joseph
Valamangalam Saji
Vazhachira Martin


Ordained Priests 2014


WAKE UP THE WORLD !
Year of Consecrated Life
Ordained Priests 2015


Alappattu Sajesh
Ahdkal Justin
Arackal Jijith
Arackal Jerish
Aranjaniyil Bibil
Arikkadan Jojo
Chalamannamel Job
Chittattu Joic
Elavathingal Ujoy
Inchikalayil Jinto
Kallarackal Abin
Kanjuthara Lesto
Kannaekanil Febin
Karuparambil Arun
Karikkarappally Sijo
Karkamthottayil Cliss
Karoor Puthenpurackal Jameskutty
Koruthy Sibin
Kevungel Akhil
Kochumanoor Vinu
Kochuvely John Dayanand
Kodappanamkunnel Mathew
Kokkadan Raphael
Kollasseril Thomas
Kulangara Jose
Kurutinkulangara Koola Biston
Kuttukkaran Jinto
Kuzhuppilly Jikson
Malickal Roneesh
Manjaly Vipin
Mannummel Antony
Mattappalil Ajo
Maveli Sijo
Moolekkudiyil Bijesh
Mundakathil Charles
Muttamethottil Shibin
Nalikkamthil Ajin
Nikarthil Tessy
Njaliyan Jithin
Ottaplackal Bipin
Palathingal Sebastian
Panasseril Jithin
Pathickal Tisan
Pendanath Jerin
Plappallil Jojo
Pullanpilly Vibin
Puthiyaparambil Rajeesh
Puthussery Ranish
Pynaketh Jamerson
Thanickal Chelissery Albuin
Tharappil Burney
Thayyalackal Sijo
Thekkekara Linson
Theverkunnel Anumon
Toppo Manoj
Valiyaparambil Libin
Veniyapurackal Jojo
Vennattuparambil Lebin
JUBILEE OF MERCY
Rector: Rev. Dr Thomas Aykara
Master: Rev. Dr Joy Philip Kokkanattu
ORDAINED PRIESTS 2016

Odamuri Priests 2017
Rector: Rev. Fr. Thomas Aykara CMI | Master: Rev. Fr. Sebastian Payyappilly CMI
150th YEAR OF CHAVARUL
1867 - 2017

Ordained Priests
2018
MISSION YEAR 2018-2019


BP. JONAS THALIATH CMI (1919-1981)
BIRTH CENTENARY YEAR
ORDAINED PRIESTS
2019
Airukattu Nithin
Arangassery Kiran
Attokaran Jebin
Chakkumpeedika Majo
Chalackal Gins
Changemcheril Abin
Changemcheril Bibin
Chavarpuzhayil Jomon
Chirayath Fijo
Chirayath Thobith
Chittilappilly Fijo
Enamattathu Nixen
Indikuzha Jinto
Kalan Jithin
Kannampally Mathew
Karuvelil Geo
Kattiparambil Seju
Kizhakkeparambil Jijo
Madukkakuzhy Joice
Mlavarayil Augustine
Naduvilekalam Anoop
Nannattumalil Jacob
Parayil Deepu
Patrick Kasisi Stephen Nzuva
Pulikkathazhe Jijo
Pulimoottil Shijin
Puthenparampu Jomon
Thekkayil Dhibin
Thekkiniyath Arun
Thekkumkattil Libin
Thengumparambil Tomy
Valliparambil Rony
Velukkaran Jaison
Vezhambuthottathil James



The Aerial View of Dharmaram College Campus from Christ University Side

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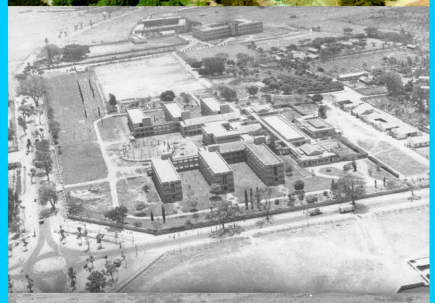
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"In this Souvenir, the living legacy of Dharmaram is seen through the eyes of the people who are part and parcel of this inspiring and living story which is always created anew from time to time. This story narrates its foundation, its various missions and their gradual growth: …The creators of the legacy of Dharmaram, the contributors of the souvenir, and the readers participate in the same stream of time which creates history and all of us are part of it."

Dr. George Edayadiyil, CMI
Rector, Dharmaram College;
Chancellor, Christ Deemed to be University

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